DYNAMIC ASSESSMENT IN A YUGTUN SECOND LANGUAGE INTERMEDIATE ADULT CLASSROOM

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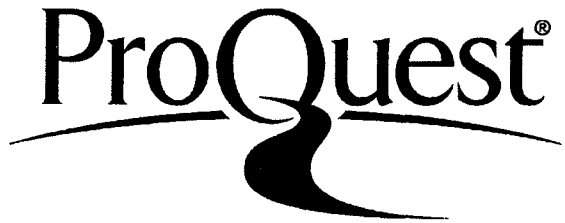

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DYNAMIC ASSESSMENT IN A YUGTUN SECOND LANGUAGE

INTERMEDIATE ADULT CLASSROOM

By

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Abstract

Dynamic Assessment is a new theoretical framework for language assessment, and it is particularly relevant for underrepresented languages and learners. For this study the process is investigated in the context of Yugtun second language learners at a university level.

This qualitative teacher action research was a study that involved seven students enrolled in an intermediate Yup'ik language course and that comprised three DA sessions over the course of one semester. The intention in using DA was not to help learners do better on the tests but to understand their development in the language. The hope was that DA interactions would provide me with additional insights into learner knowledge and abilities while also helping them move toward more independent control over relevant features of the language. Assessments were organized as a two-stage process involving non-dynamic administration of chapter tests (targeting learner independent performance) followed by dynamic sessions.

The dynamic sessions were conducted as 15-minute one-on-one interactions between each learner and the instructor the week after the tests. In order to gauge the students' ability to self-identify and correct their mistakes, their original static test was returned to them at the outset of the meeting without any corrections or grade. Students then corrected items directly on their test and were free to interact with instructor, asking questions, requesting specific forms of help, discussing problems, and so forth. Following the tenets of interactionist DA, the mediator set out with more implicit feedback and becoming more explicit as needed. However, no specific protocol was established prior to

the dynamic sessions, in order to let interactions follow whatever course was needed to meet learner needs.

Unassisted performance during the non-dynamic administration therefore reveals the students' actual level of development, while the dynamic session provided more in-depth understanding into the problems behind their performance and how close they were to gaining full control of the grammatical features in question. In addition, the quality of the instructor's interactions with learners served as individualized tutoring to further support their abilities.

An additional data source that further highlights the study is the dialogue journal that each participant maintained. Journal-writing was incorporated as part of the assignments in the Yugtun course. I read and responded to journal entries weekly. Students were encouraged to ask questions and share their perspective of their learning and assessment experiences and to express themselves in the language of their choice. I responded to direct and indirect questions, offered praise and support, and gave corrective language feedback only when explicitly requested to by the learners. As will be made clear, dialogue journals also helped me identify learner struggles while tracking progress over time.

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Dedication

I dedicate this study to two people who have inspired me as I began to walk the path of teaching and learning. I am humbled to have known these individuals in two different capacities.

Dr. Gerald Mohatt became an inspiration to me when he first came to teach at the University of Alaska Fairbanks. He had the utmost devotion to promote Indigenous scholars into the academy. His passion to help Indigenous people was felt by everyone he encountered. I was honored to have him even for a brief time in my dissertation committee. He left this world in February of 2010, but he left an indelible mark upon the Indigenous people. Thank you, Dr. Mohatt.

Mary Kumaggaq Immamak died before I was born. I was given her Yup'ik name when I came to this world, as is the custom of the Yup'ik people. Kumaggaq assisted Fr. Martin J. Lonneux, SJ, a Catholic priest who established the first writings of the hymnal, manual of prayers, and the catechism in the Yup'ik language. Kumaggaq untiringly and patiently provided words and terms for Fr. Lonneux to make it possible for the Yup'ik people of southwestern Alaska to learn the vernacular of the church in their own language. I remember attempting to read the publications of Lonneux and Kumaggaq as a child. My interest led me to a broader study of the language of the Yup'ik people. I'm indebted to Kumaggaq for this priceless gift of written Yugtun.

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I want to express sincere quyana to my co-chairs, mentors, and friends, Drs. Marilee Coles-Ritchie and Sabine Siekmann, for their indefatigable support and guidance. Dr. Coles-Ritchie and her family went out of their way to accommodate me during part of my writing in Salt Lake City; for this I'm extremely grateful. Dr. Siekmann learned a Yugtun term, 'ciin' meaning 'why', so that I would continually ask myself the rationale for everything I wrote. Drs. Jim Allen and Bryan Brayboy were also members of my committee; they brought not only support but also insight, encouragement, and hope to my work. I cannot forget AJ, Anna, Arnold, Duke, Maya, Panika, and Quanah. Quyana cakneq piurcelluku man'a kalikaq. Others to whom I owe my special thanks for their long-distance encouragement: Lily-Wong Fillmore, Perry Gilmore, Sheilah Nicholas, Mary Eunice Romero-Little, Christine Sims, and Leisy Wyman. Finally, I extend my sincere appreciation to Patrick Anguksuar Marlow for his guidance and unfathomable support.

Kinguqlirmek-llu quyasuganka ilanka umsuaqaqlua agasutaqlua-llu. Aanaka (Maggie Charles) aatairutka-llu (John B. Charles) cakneq nangsuilngurmek quyavikagka elluarrlua anglicarlua cingumalua-llu caliamnun. Anginran Nukaq-llu avaurngaitamtek.

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CHAPTER 1: INTRODUCTION

I had the fortunate opportunity to speak my heritage language as a child. In fact, back then it was not considered a fortune; it was a standard practice and most often the only language of communication. Everyone in my community spoke Yugtun. Yugtun permeated every aspect of our living. Whether it was work, play, worship, or relaxation through evening stories told by parents and elders, we heard and spoke Yugtun. Although I grew up speaking both my father's and mother's dialects, and therefore chose when it was opportune to speak either, I felt safe to express myself in either dialect—until I entered my public school years under the auspices of the Bureau of Indian Affairs (BIA). English did not make any sense to me and my schoolmates, whose parents spoke exclusively Yugtun at home and within the community. We learned rote English, which we could not make any sense of, but since we were forced by our teachers to learn, we pretended to speak until we finally managed to utter enough English to satisfy our teachers.

As children we learned the common rituals of reciting the Dick and Jane series (Gray 1951) accompanied by the Think-and-Do Book. As we learned English in school, we would revert to Yugtun upon leaving the school grounds.

Church Latin was exercised in the only organized church of my community. I remember hearing my mother chanting Latin hymns even though she did not know what they meant. Upon returning home—as English was left in the school—Latin was left in the church.

Emmonak, the community where I was born and raised, had been established when the evolution of the fishing industry and the availability of work processing fish brought people to my community. English quickly became the means of communication as the industry grew and more people from other parts of the region and the Lower 48 established permanent homes in the community. People from the nearby smaller communities spoke Yugtun, and it was the outsiders who brought English, which became the lingua franca as a commercial language. Yugtun still was spoken within the community, but as the school became larger and more outsiders filled teaching positions and other school district jobs, the less the children began speaking Yugtun. There was a long period when students were sent out to boarding schools, where Yugtun and other Native languages were prohibited; this led to the young people speaking English more than their heritage language (Lomawaima 1994; Alaska Natives Commission/Alaska Federation of Natives 1995; Adams 1995). Parents began to hear less Yugtun spoken among students who returned home after nine months in boarding schools. With the end of boarding schools came the beginning of small high schools in rural Alaska. English was taught exclusively in the high schools even though the schools were located in Yugtun-speaking villages.

The efforts to integrate heritage languages in schools—and in most part as a second language—became a priority in many Yup'ik communities and other communities where the heritage language was still spoken. Attempts to promote heritage languages in the schools arose but often with little or no support. Training for Indigenous language instructors was minimal. Since Yugtun had never been taught in school

environments before, it was difficult for the first Yugtun teacher aides to find curricula or methods and materials to use in their teaching. When I began teaching Yugtun as a heritage language in my community three decades ago, I developed my own materials and most of the teaching was vocabulary, sight words, and phrases. Over the years some school districts in the Yup'ik region had more materials than others to accommodate the Yugtun programs, and in some areas Yugtun teachers were still struggling to find material that would fit the needs of their students, let alone in the dialect of their particular communities. The limited access and development for language maintenance resources led to the decline of the Yup'ik language in some communities. Efforts in the Yup'ik region for maintenance of Yugtun have progressed in terms of more training for language teachers, materials, and even a Yugtun immersion program in one of the largest communities. Yet, some communities that provide Yugtun programs struggle to find curriculum and teacher training to strengthen the implementation of their heritage language. Today I see students who enter the university from rural Alaska, specifically the Yup'ik region, determined to learn the language that in some cases had met its demise in their home schools.

This study on Dynamic Assessment (DA) in a Yugtun as a second-language intermediate adult classroom expands on a newly approached view of second-language (L2) assessment presented by others recently in applied linguistics (Poehner 2005; Summers 2008).

Purpose

The purpose of this study is to understand the process of implementing Dynamic Assessment in a Yup'ik intermediate second-language classroom; furthermore, this study seeks to identify what role DA plays in heritage language teaching and assessment. Given that Yup'ik caregivers and elders accommodate their children's growth and learning through mentoring and side-by-side guidance, the principles of DA align appropriately with this approach of helping learners move forward in their learning (Nicholai 2010). This model, known as 'qaruyun' (Coles-Ritchie and Charles, forthcoming) in the Yup'ik language, integrates the traditional aspects of teaching with assessing and implicates both learner and "teacher" as full participants in the activity. Yup'ik people have used a model of DA throughout their teaching and child-rearing but did not formally name it. The more I learned about DA, the more I recognized the connection it made to Yup'ik communities and to teaching heritage languages.

Rationale

Historically, psychometric testing—also referred to as Static Assessment—had a single purpose: to allow the evaluator to seek out what the learner did not know, hence providing the learner a quantitative score. This is seen as problematic by those who seek to view assessment from a sociocultural perspective (Lantolf and Thorne 2006; Poehner 2008; Lantolf and Poehner 2007; Shohamy 2001a, 2001b), because static tests do not provide opportunities for the assessor to engage with the individual learner before, during, or after the assessment is administered.

DA goes beyond what static tests provide for the learner. Teaching becomes part of the assessment as the assessor creates a dialogic approach, also known as the interactionist approach to DA, in viewing the assessment with the learner. Poehner (2005) explains it as follows:

> *Interactionist* DA follows Vygotsky's preference for cooperative dialoging. In this approach, assistance emerges from the interaction between the examiner and the learner, and is therefore highly sensitive to the learner's ZPD. *Interventionist* DA, on the other hand, remains closer to psychometric concerns of many static forms of assessment. *Interventionist* DA uses standardized administration procedures and forms of assistance in order to produce easily quantifiable results that can be used to make comparisons between and within groups, and can be contrasted with other measures and used to make predictions about performance on future tests (p. 21).

DA allows time for the learner and assessor to discuss the test and allows time for the learner to express his or her views or concerns related to the topic in question. This face-to-face intervention provides for a clearer understanding of the items the learner entered incorrectly. The learner can then expand his or her understanding about the corrected item.

Over my years of teaching at the University of Alaska Fairbanks, I have encountered many students from rural Alaska who sign up for first-year Yugtun as a way to learn their home language. What they soon realize is that to learn their heritage language in our program, they have to learn the language through grammar and linguistics. This can be problematic because many students entering the university do not have exposure to linguistics or Yugtun grammar. In my experience teaching Yugtun for the last decade, I see students arriving in the beginning Yugtun class with excitement and hope—only to find out that they have to learn grammatical rules and linguistic

terminology, taught in English with examples of Yugtun related to the terms they are learning.

By using DA, I did not completely eliminate the elements of grammar and linguistics in this study. But I did change the way I taught Yugtun in the university setting. DA enhanced the way I taught Yugtun. The learners began to make more sense of the content through mediational sessions that broadened the learner's awareness about his or her learning. The mediational sessions allowed for agency on the learner's part because DA provided an interactionist approach to learning. Intensely engaging the individual provided a one-on-one approach that was practiced within Yup'ik learners learning from a more experienced peer or adult. This opened up a dialogue between learner and assessor about items in the test that otherwise may not have been addressed if the test were given only in static form. During this dialogue—or mediational session—the learner was given the opportunity to address and inquire about test items, likewise affording the assessor a way to find out how a test answer was achieved.

Research Questions

Learning to speak Yugtun has been a focus for many students from the Yup'ik region entering the university; they felt that the university offered their last chance to learn the language of their heritage. When I began teaching Yugtun at the university level, I had concerns about how best to teach the language. I used DA to integrate teaching and learning more fully. By implementing DA, I hoped to answer the following questions:

1. How and in what ways might Dynamic Assessment enhance the L2 Yugtun learner's ability to advance in the reading, writing, and speaking of the language?

2. How and in what ways does Dynamic Assessment highlight the relationship between instruction and assessment?
3. How and in what ways does instruction change when using Dynamic Assessment in the classrooms?

Delimitations and Limitations

This study was conducted as classroom-based critical action research, which complies with Sociocultural Theory (SCT) research methodologies in that it is not a competing theory of language acquisition, but a theory of mind or perhaps, as Haught and McCafferty (2008) suggest, a theory of person, which argues that in conjunction with our biology we are shaped through cultural-historical contexts by our interacting with one another and with cultural artifacts within the cultural-historical activity structures that make up our lived experience[s] (p. 142).

Finding out individual stories about each participant throughout the study provided for a multifaceted analysis of L2 teaching and learning. Each participant had varying degrees of the Yugtun language that brought different angles to analyze. Some spoke limited Yup'ik, others had some exposure to the language to where they were able to understand it, and couple of the participants had learned about the language from the previous year's course.

Although some may say that having seven participants is not significant enough for a study, this number allowed me to conduct an in-depth qualitative study. Since the study focuses on the hows and whys of DA in L2 acquisition, this number was efficient enough to conduct a critical view of language learning. The level of how much each

student knew Yugtun was different. This broadened the ways by which I implemented DA as an individual process. The next section displays the definitions used throughout the study of L2 learning and teaching.

Definitions

Blue Book: The textbook used in the study—*A Practical Grammar of the Central Alaskan Yup'ik Eskimo Language*. The participants referred to this textbook as the Blue Book, and that is how I reference it throughout this text.

Blue Book Yup'ik (BBY): When referring to the terms and grammar used in the Blue Book, the students often regarded that usage as Blue Book Yup'ik, a term I have adopted here. Since there are several dialects of the Yugtun language and not all of them can be incorporated into the course, the author of the Blue Book focused primarily on the General Central Yup'ik (GCY) dialect, with references of terms at the end of each chapter. This particular group of students incorporated their dialects into assignments and dialogue journals.

Dynamic Assessment (DA): An interactive approach to conducting assessments within the purviews of speech, language, or education aiming toward the ability of the learner to acquire information. DA is not a how-to approach toward gaining knowledge but merely a principle of guiding a learner's knowledge with an informed peer or adult.

Funds of Knowledge: "Cultural artifacts and bodies of knowledge that underlie household activities" (Moll 2000, p. 18). These cultural resources make up the culture of the people—what they know, how they live, and what sustains their identity within a

community. Funds of knowledge provide teachers in schools the opportunity to gain information about their students—what they know and how they know concepts that otherwise are never learned. This information becomes the basis for teachers to expand on the local and cultural knowledge of each learner.

Grammar-based Approach: Teaching of L2 with the focus on grammar translations, translations between target language and English, and vice versa.

Heritage Language: Ancestral or background language of a group. This term appears in conversation when members of a particular language have shifted or are shifting to another language. In this study most of the students spoke English, although five out of seven of the students have Yugtun as their heritage language. One student preferred to speak Yugtun since she grew up speaking the language.

Indigenous Knowledge Systems: Core values, beliefs, and practices of the Indigenous peoples that are beginning to be acknowledged as having "an adaptive integrity that is as valid for today's generations as it was for generations past" in today's research practices (Barnhardt and Kawagley 2005).

Intermediate Adult Classroom: The group in this particular study. The three two-semester levels of Yugtun taught at this university are identified as "beginning" for first-year classes, "intermediate" for second-year, and "advanced" for third-year. This particular group was the intermediate group taught in the fall semester.

Interactionist DA: The process by which DA is conducted; it includes the learner's comments and views about a test item through cooperative dialogue. During this

process, the learners reveal, through dialogue, what they know at the moment, and what they can do to advance from that particular moment.

Interventionist DA: The process by which DA is conducted closer to the expectations of a psychometric test.

L2: An abbreviation for "second language." For example, if Yugtun is the first language of a learner, it is the learner's L1. If English is the second language, it is the learner's L2.

Language Shift: A time at which a community can no longer maintain its language in the face of competition from a regionally or socially more powerful language (Fishman 1964).

Mediation: The process of leading the potential learner with assistance using an interactionist approach (from a Dynamic Assessment perspective). The precise nature of the mediation was determined by the dialogue between the mediator and the learner during a particular session. This process is not meant to be prescriptive, but the idea is to move from the implicit to the explicit at the level of the learner's potential. This process, when appropriately orchestrated, provides the learner with a stronger understanding of what is being learned, as well as uncovering changes in the learner's performances over time so as to lead them to higher levels of learning (Lantolf and Poehner 2007).

Mediational Tools: The means used to exert control over the world and self. This term is grounded in Vygotskian Sociocultural Theory (SCT). According to this theory, tools can be physical or psychological.

Private Speech: Another term for "thinking out loud." As children learn a language, thinking aloud or verbalizing what they are thinking is accepted as a way of demonstrating their knowledge to say the right or appropriate thing. As the child matures, private speech becomes internalized, and the actual speech becomes the natural "next step" in making talk with others. Private speech is a natural process in which we engage every day. Whenever we as adults (and children) encounter unfamiliar or demanding activities, private speech resurfaces. It is a tool that helps us overcome obstacles and acquire skills.

Regulation: To regulate, using the SCT model. Aljaafreh and Lantolf use a model to measure learners' acquisition of knowledge by formulating leading questions (from broad to implicit). This type of scale is used to "code observable behavior with particular attention to qualitative differences in assistance provided by the tutor" (Lantolf and Thorne 2006, pp. 278, 279).

Sociocultural Theory (SCT): Current understandings of SCT draw on the work of Vygotsky (1986). Tharp and Gallimore (1988) write that SCT has profound implications for teaching, schooling, and education. A significant element of this emergent view of human development is that higher-order functions develop out of social interaction. Vygotsky, on the other hand, argues that a child's development cannot be understood by a study of only the individual. The social world in which a child develops also is critical—the core from which the individual has developed. Through active participation requiring cognitive and

language tasks, children begin to use these functions in ways that nurture and "scaffold" them (pp. 6–7).

Static Assessment (SA): A clear example of Static Assessment is presented by Sternberg and Grigorenko (2002):

> the examiner presents items, either one at a time or all at once, and each examinee is asked to respond to these items successively, without feedback or intervention of any kind. At some point in time after the administration of the test is over, each examinee typically receives the only feedback he or she will get: a report on a score or set of scores. By that time, the examinee is studying for one or more future tests (p. vii).

Yugtun: Literally means "like a Yup'ik person." In this study and in the language itself, heritage language speakers often use it to mean "in the Yup'ik language."

Yup'ik: The term used by a group of Indigenous people residing in southwestern Alaska to identify themselves. The literal meaning is 'genuine or real person'. This term combines the word *Yuk* meaning 'person' (base form becoming *yug-*) and the suffix *-pik* meaning 'genuine'.

Zone of Proximal Development (ZPD): Vygotsky (1978) defines ZPD as "the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers" (p. 86).

CHAPTER 2: LITERATURE REVIEW

Introduction

In this literature review, I will examine the concept of Dynamic Assessment in a Yugtun second language (L2) intermediate adult classroom. As pointed out by Poehner (2005), DA was just making its way in L2 learning at about the time of his study. Since then, interest and research around the topic has increased (Summers 2008; Ableeva 2010). In this study I examine (1) how and in what ways Dynamic Assessment might enhance the L2 Yugtun learner's ability to advance in the reading, writing, and speaking of the language; (2) how and in what ways Dynamic Assessment highlights the relationship between instruction and assessment; and (3) how and in what ways instruction changes based on assessment models (in comparison between static and dynamic models). I will discuss in detail the following topics related to Dynamic Assessment. First, I will explain the theoretical foundations underlying dynamic assessment, including the relevance to Vygotsky's Zone of Proximal Development (also known as ZPD) (Dunn and Lantolf 1998; Lantolf and Thorne 2006; Minick 1987), mediation (Aljaafreh and Lantolf 1994; Lantolf and Thorne 2006; Lantolf and Poehner 2007, 2008; Lidz 1991; Poehner 2005; Poehner and Lantolf 2004, 2005), and Sociocultural Theory (Lantolf and Thorne 2006; Lantolf and Poehner 2008). Next, I will illustrate how DA differs from traditional Static Assessments and explore how DA relates to the context of teaching the Yugtun language at the university level. Throughout this review I will focus on contextualizing my own research and how it builds upon and extends the work published to this day. My review will by no means be complete, but it

will be a purposeful sample providing the rationale for my research. I will start with a very brief introduction to Sociocultural Theory.

Theoretical Foundations Underlying Dynamic Assessment

Sociocultural Theory

Current interpretations of Sociocultural Theory (SCT) draw heavily on the work of Vygotsky (1986), as well as on scholars who came later (Wertsch 1991, 1998). Tharp and Gallimore (1988) explain how the basic tenets of SCT have significant and solid directions for teaching, schooling, and education. They argue that out of social interactions a person develops higher-order functions. They also acknowledge Vygotsky's argument that a child cannot be studied as an individual but instead through how she or he develops socially in order to make sense of her or his learning. The child's participation with the social environment promotes her or his learning about herself or himself and about the world; this process is facilitated by nurturing the child and "scaffolding them" (pp. 6–7).

Considering the contributions of Sociocultural Theory to understanding the theory of mind, I find two aspects of Vygotsky's understanding and theory of social interaction particularly relevant to my investigation of Dynamic Assessment in teaching Yugtun in a second-language context. The first is that there is a strong cultural element in communication. Parents and caregivers at home and teachers in schools are agents of culture who set a child's emerging actions within an intimate environment that is deeply rooted by the caregiver's cultural knowledge. Caregivers learn the meanings of a child

from birth and learn to "read" their expressions early on. The child, in return, becomes a model cultural apprentice who seeks the guided participation of their caregivers (Rogoff 1990). Since many of my students have the goal of learning their ancestral language in order to make stronger connections to their culture, the grounding of educational practices in a social, cultural, and historic context is particularly meaningful to me and my students.

Second, the concept of a Zone of Proximal Development (ZPD) reveals a pattern of change in which guided support from a caretaker paves the way for a child's future accomplishments. Each process begins with a newly exhibited behavior, such as a smile, a visually directed reach, or a cooing. The caregiver's response and interpretations transform the infant's emerging behavior into a social act (Poehner 2008, p. 27). In essence, the child induces the adult to recruit the act for communication. After many experiences of supported expression, the child gradually masters an action that is qualified with cultural meaning.

From that example we see that the social rather than individual nature of development described in SCT works much better with a Yup'ik epistemology, which favors community over individualism. This concept aligns with communal, non-competitive learning as mentioned by Siekmann and Charles (2011): "Children do not compete with one another but rather work to support each individual's efforts—a form of cooperation required by the unforgiving subarctic climate" (p. 151). In essence, while purely cognitive views of learning see development as starting with the individual and

over time becoming social, SCT reverses this by starting with the social, which leads to individual development. Vygotsky (1978) explained this process in the following:

> Every function in the child's cultural development appears twice: first, on the social level, and later on the individual level; first, between people (interpsychological), and then inside the child (intrapsychologcial). All the higher functions originate as actual relations between human and individuals (p. 57).

In addition, Brayboy (forthcoming) makes a connection in regards to the vitality of community by saying:

> [c]ommunity is at the core of our existence. More precisely, the survival of our community is more important than any individual. Individuals, through self-discovery and selflessness become whole, thereby ensuring community survival (p. 3).

Furthermore, Brayboy connects the concept of community by his reference to a colleague, a Native American, who insightfully reworked the Cartesian Principle, by which Descartes declared that the individual is the core of all decision making. The Cartesian Principle is known by many: I think, therefore I am. Brayboy's colleague (Ibid.) reworked it to say: We are, therefore I am. As a Yup'ik person, I see a natural connection between the views of Vygotsky and Brayboy; in order for a child to make sense of his world, he needs to learn from his surroundings before he can begin making individual choices. The mechanism through which this appropriation takes place is mediation, which is the focus of the next section.

Mediation

Vygotsky, in a sense, addressed the connection between the world and humans—that learning is not direct but that it is mediated by culture and society. An example would be that historically a child in a Yup'ik community doesn't "automatically" learn to fish, hunt, and gather as her/his family and community and people have done for centuries. An adult caretaker or someone who has learned those skills provides guidance so that the child may learn through mediation; often mediation is a process of imitation, repetition, and dialogue. Eventually—and when time is appropriate—the child will have gained enough knowledge, courage, and experience to do things on her/his own.

In order to achieve the ability to read, speak, and write through the use of (cultural) artifacts, there is a process identified as regulation. The use of an uluaq to cut fish is an example of a physical tool that carries with it generations' worth of Yup'ik cultural development and significance. The uluaq's shape and use were designed by the activities Yup'ik people had to carry out (cutting fish, skinning seal, etc.), but the tool itself also transformed the activity—its users can engage in these practices differently (probably more efficiently) with an uluaq because of its curved blade than they would with a knife with a straight blade. The uluaq uses a gliding movement of the wrist to perform the appropriate pressure and cut during food preparation. Through mediation by the more expert member of the culture, the learner appropriates the physical tools of his culture. However, the notion of mediation and tool use extends beyond physical tools, as Lantolf and Poehner (2007) point out:

> Vygotsky reasoned that in the same way that humans can build and use physical tools to mediate their relationship to and control over the physical

> world, humans construct and use symbolic tools to mediate our relationships to other humans and eventually to ourselves on a more abstract plane. Symbolic tools include such human creations as numbers, charts, music, paintings, and above all language, in both spoken and written form (p. 12).

These psychological tools direct our attention and mediate our interactions not only with other people, but also with ourselves. From the tangible, physical excerpt above, Vygotsky moves into the abstract. Similar cultural artifacts learned to be used by the Yup'ik child, then have the opportunity for use symbolically—those symbolic tools being reading the weather, the water, and then eventually graphs and maps, and most importantly the ability to use language in the spoken and written form. In addition, these tools are given priority in the Yup'ik culture in order to survive in the harsh environments of the north.

With the Yup'ik people, language is just as much a tool; it is not merely learning words and how to structure the language to make sense in conversation. Language is a lived experience. Language defines an individual and his connection with the community and the world. It essentially connects us to survival; to know our language is to read our world. Many of the students taking Yugtun classes at the university are doing so not merely as a way to earn language credit and learn another language, but also as a way to access a sense of Yup'ik identity afforded through the ability to speak the language. Yugtun allows access to the knowledge of the elders; it thus mediates access to Yup'ik values. Speaking Yugtun also signifies belonging—an element that the younger generation yearns to acquire, knowing that learning the language means learning the

culture of the Yup'ik people as well. The next construct, and one that is central in understanding DA, is the discussion on the Zone of Proximal Development.

The Zone of Proximal Development

In the previous section, I discussed how learning is mediated by an experienced mentor such as a parent, guardian, or teacher from the community through the use of physical and psychological tools. In this section I describe the Zone of Proximal Development (ZPD) as the window of opportunity for the learner produce language.

Vygotsky developed the notion of how development occurs through his Zone of Proximal Development (ZPD). Vygotsky (1978) hypothesized the ZPD as a way of uncovering what the learner is about to know, rather than only what is already known. Vygotsky recognized that children were able to solve problems beyond their actual development level if they were given guidance in the form of prompts or leading questions from a more-advanced peer or adult. Vygotsky defined the zone as:

> *the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers* (p. 86, italics in original).

In other words, instructional support from a more-advanced peer or adult can lead to internalization so that the learner will be more able to perform independently in the next similar problem-solving circumstance. In this way, mediation in the ZPD is not about task completion, but about the transfer of learning from assisted (other-regulated) to unassisted (self-regulated) actions. Aljaafreh and Lantolf (1994) reidentify ZPD as

> the framework, par excellence, which brings all of the pieces of the learning setting—the teacher, the learner, their social and cultural history, their goals and motives, as well as the resources available to them, including those that are dialogically constructed together (p. 468).

In a sense, what is being said is that the learner, with the assistance or collaboration of those who are more capable, has the potential to become more self-regulated. With that, development can occur.

Although the above definitions initially focused on the child, studies have shown that the concept works for adult learners as well (Poehner 2005). Nevertheless, the point is that Vygotsky has provided an essential method for ascertaining not only where a student is at a certain point, but more importantly which abilities are *about to* develop. Furthermore, mediation is put forth as the mechanism for supporting continued growth. It seems that the ZPD "take account of not only the cycles and maturations processes that have already been completed but also those that are currently in the state of formation, that are just beginning to mature and develop" (Aljaafreh and Lantolf 1994, p. 468).

I am interested specifically in language development. I want to know not only what the students already know, but also what they are about to know and how I can mediate them in their ZPD to foster language development. I will further discuss this concept in this chapter. In terms of my own teaching, I identified DA as a mechanism that might help me achieve this goal. DA and how it builds on the notion of ZPD is the focus of the next section referring to research that has been conducted listed in Table 1.

Table 1 DA Literature

Author(s)	*Year*	*Target Group*	*Target Language*	*Group at risk*	*SA Used*	*Length of DA Session*	*Chart / Visual Use*	*Total DAs*	*Score Given*	*IA or IV*
Aljaafreh & Lantolf	1994	College (Advanced)	ESL	no	Text (R & W)	varied	n/a	1	no	IA
Antón	2009	College (Advanced)	Spanish	no	yes	Varied	n/a	2	yes	IA
Guk & Kellogg	2007	Grade 5–6	ESL (Korean)	yes	n/a	Varied	n/a	2	no	IA
Lantolf & Aljaafreh	1995	College	n/a	n/a	n/a	n/a	n/a	1X/m	no	IA
Lantolf & Poehner	2004	n/a	n/a	no	n/a	n/a	n/a	n/a	no	IA
Lantolf & Poehner	2007	n/a	n/a	n/a	n/a	n/a	yes	n/a	no	IA
Lantolf & Poehner	2005	any	any	no	yes	Varied	yes	n/a	no	IA
Lapkin, et al.	2008	College (Intermediate)	L2 French	no	yes	80 min.	yes	6	no	IA
Lidz	1991	any	any	no	n/a	n/a	yes	n/a	yes	IA
Poehner	2005	College (Advanced)	L2 French	no	yes	Varied	yes	3	no	IA
Poehner	2008a	College	n/a							
Poehner	2008b	n/a	n/a	n/a	yes	Varied	n/a	n/a	no	IA
Schneider & Ganschow	2000	any	L2 (Dyslexia)	yes	no	n/a	yes	n/a	n/a	IA
Sternberg & Grigorenko	2002	n/a	n/a	n/a	n/a	n/a	yes	n/a	no	n/a
Summers	2008	L2 Teachers	Any	no	no	n/a	no	n/a	no	IA

Dynamic Assessment

Most assessments in learning schools and institutions are unassisted individual performances known as static tests (Lantolf and Poehner 2007; Poehner 2005, 2008; Shohamy 2001a, 2006; McNamara 2001; Sternberg and Grigorenko 2002; Lidz 1991; Delandshere 1996). Static tests are used to gauge a learner's progress or to advance learners into higher grades, degrees, or certificated advancements (Poehner 2005). Vygotsky looked at development that has already occurred as "actual level of development" (1978). However, he insisted that this is not good enough for understanding what a learner is capable of. In order to assess a learner's potential level of development, we need to take a learner's ZPD into account. That is the goal of dynamic means of assessment. Instead of looking at static, unassisted assessment, DA provides assistance by a teacher/mediator in order to see what knowledge is just about to emerge.

DA goes beyond a score on a static test administered in the classroom. Take, for example, two students who are provided with the same test item, 23x25. Both students initially respond with the answer of 48. Below are sample conversations between Teacher (T) and Student 1 (S1) and Student 2 (S2):

T: What's 23x25?	T: What's 23x25?	T: Remember to multiply.
S1: 48!	S2: 48!	S2: 125
T: No. Take another look.	T: No. Take another look.	T: How much is 20x25?
S1: 575	S2: 48	S2: I don't know . . .

We see how each student had the same incorrect answer. With minimal elicitation, S1 provided the correct answer, whereas S2 struggled even with three elicitations resulting in the answer, "I don't know." S2 clearly revealed that he had no clue what the answer is for 23x25, but T would not have known that had it not been for the three elicitation attempts.

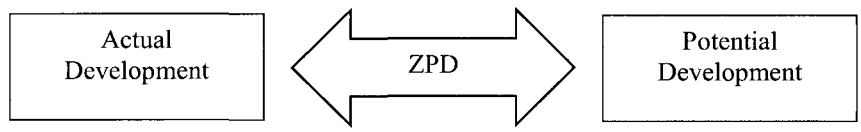

Figure 1 Linear Version of the ZPD

The underlying assumption of DA is that all learners are capable of some degree of learning; the level of learning varies across individuals, however, and often depends on context (Tharp and Gallimore 1988; Lidz 1991). This contrasts with the primary assumption of standardized, or static, testing that the learning ability of most individuals is naturally stable. No two learners acquire knowledge at exactly the same amount although provided the same information in assessment. DA provides an avenue by which to identify how much the learner already knows, what she or he is challenged in knowing, and what she or he will retain as a result of intervention and mediation. It is, in other words, a way to more closely come to individualize the teaching and learning process. Figure 1 portrays Vygotsky's (1978) description of ZPD as he defines it:

> The distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under guidance or in collaboration with more capable peers (p. 86).

Figure 1 provides a linear view of the process of ZPD. It shows that a learner can expand her or his knowledge from actual development through mediation that happens in the ZPD. The learner then, with appropriate guidance, gains further knowledge known as the potential development. The alternative view that would be more informative to a Yup'ik person wanting to gain an understanding of ZPD might look like Figure 2.

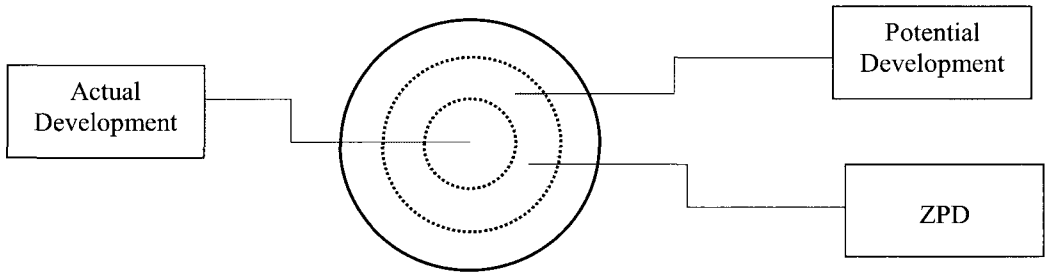

Figure 2 Informative View of ZPD

Figure 2 represents the unity of the three elements that comprise the process of ZPD. The center represents the actual development followed by the ZPD. Notice that the outer lines of the actual development and ZPD are perforated. This indicates the permeability of ZPD into the potential development. This diagram also symbolizes not that the three elements are interconnected but also that the three spheres can fluctuate, depending on the learner and what is being taught. The three areas can expand and contrast depending on the task at hand, which makes it an individual learner's process. I chose this symbol because it reflects the ongoing nature of Yup'ik learning that relates to seasons of the year and to life, as well as to the ongoing learning that occurs in

general. I also chose this visual because it represents learning as a continuum; there is no beginning, and learning never ceases. Others have produced similar symbols or metaphors to describe their connectedness or understanding of ZPD. Wink and Putney (2002), for example, use a hot-air balloon metaphor to describe the process of ZPD. As the hot-air balloon ascends, it "moves forward in varying rates of speed, depending on shifts of the wind" (p. 87).

Why DA in a Yugtun Classroom?

Sometimes teachers develop classroom assessments based on their students' needs. Often teachers use classroom assessments that are included in a set curriculum adopted by the school (McNamara 2001; Shohamy 2001a; Poehner 2005). Although these assessments are aligned with the school curriculum, they are produced outside the students' environment (Delandshere 1996; Shohamy 2001a, b). What is in the curriculum in many underrepresented communities has little or no connection to what is taught from the texts or to how the students are assessed. The concern about adequate testing—as mentioned by Hammer and Demmert (2003) and Philpott, Nesbit, Cahill, and Jeffery (2003)—resonates in all Indigenous and underrepresented communities, and yet an adequate method of evaluation is at large. These authors point out that Alaska Native and other Indigenous students have high dropout rates, which might in part be attributed to a mismatch between learning and teaching to those of the educational system (Barnhardt and Kawagley 2005).

Usually, a disconnect developed by the students leads to lack of interest, and in later years it leads to students' dropping out of school because (1) they can't seem to make sense of the curriculum because it has no relevance, and (2) the testing method "doesn't make sense" to the students. Sternberg and Grigorenko (2002) make a connection to this type of testing, which is often called Static Assessment, saying:

> The examiner presents items, either one at a time or all at once, and each examinee is asked to respond to these items successively, without feedback or intervention of any kind. At some point in time after the administration of the test is over, each examinee typically receives the only feedback he or she will get; a report on a score or set of scores. By that time, the examinee is studying for one or more future tests (p. vii).

In comparison to Static Assessment, the authors identify how DA differs:

> It takes into account the results of an intervention. In this intervention, the examiner teaches the examinee how to perform better on individual items or on the test as a whole. The final score may be a learning score representing the difference between pretest (before learning) and posttest (after learning) scores, or it may be the scores on the posttest considered alone (Ibid.).

DA naturally fits the concept of modeling and mentoring apprentice learners by Yup'ik caregivers and elders. During this mentoring process, the more-experienced adult or peer guides the learners and moves seamlessly between evaluating their needs and their abilities (Nicholai 2010; Siekmann and Charles 2011). DA also fits well in the sense that the Yup'ik culture favors cooperation and joint activity rather than the competitive and individualistic performances of Western educational practices. As John (2010) points out, children do not compete with one another but rather support each individual's efforts, reveals the dialogic nature of DA that work compatibly with Yup'ik learners.

Yup'ik learners may appear to be disadvantaged in negotiating the contrasting values of Western schooling even within their own communities, where most of the learning is facilitated by teachers from outside the learners' culture and community. This is another reason that DA, whose principles undergird the natural learning process of the Yup'ik people, supports the agency that evolves during the mediation processes (Barnhardt and Kawagley 2005; Kawagley 2005; Holmberg 2010). The next section reveals elements about my study in comparison to other studies of DA.

Diagnosing learners' abilities is possible only through interaction, and this unveils their "potential level of development." This potential helps lead the way for instruction by identifying abilities that may be guided through mediation. DA, then, integrates teaching and assessment as a process in which learners are supported by assessors or teachers. In order to make clear the interactionist approach to DA taken in this research, the following section explains the rationale behind this approach and delineates it from interventionist approaches to DA.

Interventionist vs. Interactionist DA

There are two main approaches to DA (Lantolf and Poehner 2007; Shohamy 2001; Poehner 2005; Lidz 1991). One of these is *interventionist* DA. The goal of interventionist DA is to predetermine a set procedure that a mediator would follow in order to prompt a correct response from the learner. This approach relies on a kind of standardized test known as psychometric assessment. In essence, it prescribes the types

of assistance provided to a learner, so that a score can be attached to the level of performance. Poehner (2008) described interventionist DA as follows:

> In interventionist approaches to DA, the mediation offered might be in the form of a graded set of standardized hints ranging from implicit to explicit. The mediator then calculates the number and type of hints required by the learner in order to respond appropriately to the particular item. In such a model, variation across learners would necessarily be a function of the number rather than the content of the hints, since these are standardized (p. 19).

In a sense, a predetermined set of scores and points determines the learner's final grade at the end of corrections.

Interactionist DA, however, understands performance as a negotiation between mediator and learner. This allows both the mediator and learner to contribute differently to the learning. With the interactionist model, learners become more involved in more agentive ways (Poehner 2010, p. 85). Poehner (2010) related this involvement as a "dialogic dance that optimally promotes learners the ability to fine-tune their mediation to the learners' changing needs" (24). This dialogic dance allows the mediator and learner to focus on the target test items until the learner has acquired appropriate knowledge and moves on.

In summary, the interventionist model provides for Static Assessment to be viewed as the basis by which a learner is "graded." On the other hand, the interactionist model allows a dialogic approach with the learner, thereby allowing for more insight about the learner's actual level of development and about the process required for leading him/her to his/her potential development.

The reason I chose the interactionist approach to DA rather than interventionist model for this research is that the interactionist approach is more in line with Yup'ik forms of assessment and teaching—although there is no formal type of assessment in traditional Yup'ik learning. Traditional learning is more of a natural approach by which a knowledgeable peer or adult models and mediates the learner's performance until the learner has achieved the desired outcome. Naturally the Yup'ik people do not have a scale of mediational moves that identify a novice's progress toward the acquired end. During the study, I wanted to try to discover how DA works in the context of teaching and learning Yugtun, and how mediation works for L2 learners.

Aljaafreh and Lantolf (1994) came up with a regulatory scale (Table 2) for the process of mediation of L2 learners. The scale describes the process of mediation from implicit to explicit:

Table 2 Regulatory Scale (Aljaafreh and Lantolf 1994)

0. Tutor asks the learner to read, find the errors, and correct them independently, prior to the tutorial.
1. Construction of a "collaborative frame" prompted by the presence of the tutor as a potential dialogic partner.
2. Prompted or focused reading of the sentence that contains the error by the learner or the tutor.
3. Tutor indicates that something may be wrong in segment (e.g., sentence, clause, line)—"Is there anything wrong in this sentence?"
4. Tutor rejects unsuccessful attempts at recognizing the error.
5. Tutor narrows down the location of the error (e.g., tutor repeats or points to the specific segment which contains the error).
6. Tutor indicates the nature of the error, but does not identify the error (e.g., "There is something wrong with the tense marking here").
7. Tutor identifies the error ("You can't use an auxiliary here").
8. Tutor rejects learner's unsuccessful attempts at correcting error.
9. Tutor provides clues to help the learner arrive at the correct form (e.g., "It is not really past but something that is still going on").

Table 2 Regulatory Scale (Continued)

10. Tutor provides the correct form.
11. Tutor provides some explanation for use of the correct form.
12. Tutor provides examples of the correct pattern when other forms of help fail to produce an appropriate responsive action.

Aljaafreh and Lantolf did not start the study with a regulatory scale in mind. What developed, though, from their mediation was the scale based on what had evolved from the study. While I was loosely guided by the implicit-to-explicit scale suggested by Aljaafreh and Lantolf, I wanted to discover which types of mediations would be appropriate in my context; recognizing that both I and my students are Yup'ik and that the students are learning their heritage language, I wanted to implement a naturalistic approach as I guided the learners through their ZPD, just as a parent or elder would guide a novice. Similarly, Poehner (2005), Antón (2007), and Guk and Kellogg (2009) used comparable methods to guide their students to their appropriate ZPDs. They engaged in interactionist DA to explain how I could follow in their footsteps by engaging learners in conversations about a test. The following section discusses the use of SA in addition to DAs.

Use of SAs and DAs

In some cases, static tests are faulty in that the person administering the test simply corrects the test and grades it without explanation (Shohamy 2001b; McNamara 2001). While this allows the teacher to assess a student's actual level of development, it

does not provide insight into the students' ZPD. Static Assessments (SA) and Dynamic Assessments (DA) are used in various ways. Some studies show them being administered as follow-ups to one another (Aljaafreh and Lantolf 1994; Antón 2009; Lapkin et al. 2008; Poehner 2005, 2008). Other studies used variations of SA and DA (Guk and Kellogg 2007; Lantolf and Aljaafreh 1995). Guk and Kellogg, for example, provide a slightly altered way of incorporating a static task—a concept from a text—and brought the concept into a real-life situation between teacher and students. Once the concept was understood by most of the students, another step was added. This time a pairs of students were partnered to perform an activity related to the text.

In another study, Lantolf and Aljaafreh (1996) used corrective feedback as a mechanism to move the participants' performance closer to their L2 target. The participants were to choose any topic and write a weekly one-page essay, which the authors used as a basis to focus on the grammatical structure of their participants' individual work (p. 622).

I am following these scholars in combining SA with DA in order to understand what can be learned about teaching, learning, and assessing how Yugtun is learned. In this study, I combined SAs in conjunction with DAs at three times of the semester. The SAs were conducted as a whole class, and the DAs that followed were done separately.

Duration of DA Sessions

The number of DA sessions in other studies varied from one study to another—ranging from one session (Aljaafreh and Lantolf 1994) to six sessions (Lapkin et al. 2008). Aljaafreh and Lantolf orchestrated one session with each of the three participants because the dialogue between the participants gave the researchers enough evidence to begin their analysis. Their paper was drawn from a larger study, so the analysis of this particular study was limited.

Lapkin et al., in their study to find out whether "languaging" or "talking about" the grammatical concept of voice led students to a clearer understanding of that concept, conducted six DA sessions because they were trying to see whether the encouragement of languaging would lead to the internalization of concepts.

The amount of time to administer DA mediation also varied by study, ranging from 15 minutes to 80 minutes (Aljaafreh and Lantolf 1994; Antón 2009; Guk and Kellogg 2007; Poehner 2005). I wanted to follow the flow of the three end-of-chapter tests that I administered at the beginning, middle, and end of the semester. I arranged to use 15 minutes of DA sessions with each student, during which I focused on a section of the whole test that signified challenges for everyone. Some students needed more time on the test items, which meant covering fewer items on the test to discuss the more pertinent items for those students needing more time on those items. With other students, it was a matter of clarification when the students self-corrected with minimal elicitations.

Use of Charts as Visual Aids during DA

It is not clear whether other studies (Lantolf and Poehner 2007; Poehner 2005; Schneider and Ganschow 2000; Sternberg and Grigorenko 2002) used visual aids or charts either as props or as guides in their DA mediation sessions. During my study, the text I used throughout the course involved regular use of and reference to grammatical endings of the Yugtun language. The grammar of Yugtun relies substantially on ending charts (e.g., interrogative, optative, and subordinative) in first, second, and third person transitive and intransitive. It becomes incredibly complex when students are to create sentences that include multiple subject-object transitive sentences. For this reason, I placed charts where my students could refer to them in the three DA sessions. (See a sample chart in Appendix A.) I hoped the charts would act as artifacts that would help the students and the mediator negotiate items on the static test in a dynamic way.

Grading DA

An issue that has come up in conversations (Poehner personal conversation 2008) is how instructors in second-language acquisition (SLA) can provide a grade to inform the learner of his/her understanding of what they are learning. In the literature mentioned earlier, it is not clear who used a grading system or how they assigned a score. Since I was in a position to provide grades to the university students in my study, I created a rubric that the students filled out (see Appendix D) to initially identify the

grade they would give themselves and to state why they deserved that grade. After the DA, I went back to their corrected static tests and gave individual grades with a rationale. The topic of assigning grades and scores with the use of DA is still a discussion to pursue with others in the field of DA and L2 teaching and learning. This discussion needs further investigation. Albeit continued inquiries regarding the extent to which L2 learners have learned the content about which they are assessed (Poehner 2008), I took an approach that I felt was appropriate to use with the students in the study, because I wanted the knowledge gained during the DA sessions to inform not just the students' learning, but also their grade. The way I implemented DA merges teaching and assessment in the way proposed by Guk and Kellogg (2007). Immediately after the static test was administered, the students individually filled out a rubric to provide themselves a grade (Appendix E). Once I photocopied each static test, I wrote my own corrections on the photocopied test as a preparation for the DA session, during which I would address certain topics with individual students. After the DA sessions, I responded to each rubric, providing a grade after the corrections the students made during DA.

Dialogue Journals and DA

Along with the employment of SAs and DAs, I included the use of students' dialogue journals in this study. The journals provided responses and reactions to the ongoing daily topics covered and discussed throughout the semester. The journals have

the potential to bring out issues that students would not share in class because the issues are private or personal. The journals also shed light on the students' attitudes and concerns, from which I gained information about their learning styles, abilities, and disabilities. Others (Darhower 2004; Dolly 1990) have conducted research on integrating dialogue journals into language teaching. Darhower points out that the use of dialogue journals demonstrates that students reveal agency in their language-learning process. He explains that the students in his study chose which topics to include in their journals (p. 325), providing them with connection to and ownership of their own writing. Most of the learners in the cohort also used the language functions targeted in their syllabus, providing them with an opportunity, beyond that of classroom discourse, to practice these language concepts. The use of dialogue journals, then, reveals that learners, as social individuals, can make better sense of their L2 learning through this dialogic process between themselves and their instructors. My study builds on this argument by using dialogue journals in conjunction with dynamic assessment because there is personal communication between the teacher and learner in ways that a static test cannot provide.

Conclusion

In this chapter, I have provided the rationale for implementing Dynamic Assessment in conjunction with Static Assessment and dialogue journals in an intermediate Yugtun as a second-language classroom. I have made the case that

interactionist DA is the appropriate mechanism for understanding which types of mediation are beneficial to students in this class. I have laid the foundation for why I decided to use a series of three 15-minute DA sessions, featuring the use of prominent charts that contribute to students' grades. Nationally and internationally, DA is becoming a point of discussion among academics and practitioners in regards to second-language acquisition as well as in mainstream arenas of education. It has room for growth in L2 environments because the learner is the focus. During intervention and mediation, the facilitator has the opportunity to gauge what the learners know, what they are able to learn, and what they could do later with what they have learned.

As I continue to use the elements and strategies of DA in a Yup'ik intermediate adult classroom, I see potential for other language teachers to benefit from the proper way of finding how much a learner already knows, what she or he is ready to learn, and what she or he will continue to learn. I will discuss the methodology of this study in the next chapter.

CHAPTER 3: METHODOLOGY

Purpose of Research

The purpose of this study was to explore what happened when I, as a Yup'ik instructor, implemented Dynamic Assessment (DA) in a Yugtun class with students—some of whom are themselves Yup'ik. This study focused on a more interactive approach toward student learning, which was a change from the way that I traditionally had taught Yugtun. In response to this change, I explored (1) what happened in the dynamics of the relationship of instruction to assessment, (2) how I changed the ways I was teaching the Yugtun course, and (3) how I was able to enhance Yugtun learning in a more interactive way.

In this chapter, I first share a rationale for the research design. Next, I discuss the setting in which the study took place. I then introduce the participants of this study along with my role as a researcher. Data-gathering methods follow next, along with data analysis. The last two items I discuss are trustworthiness of the interpretations from the data and ethical considerations.

Research Design

Critical Teacher Action Research

When I began this study, I was interested in a complex understanding of the way DA works within a Yup'ik L2 intermediate classroom. Because I wanted to gain a

holistic view, I engaged in a qualitative teacher action research study (Herr and Anderson 2005; Lichtman 2009; Rossman and Rallis 2003; Spradley 1980; McNiff and Whitehead 2006; Mills 2003). The foundation of teacher action research is developing understanding of how adaptation and change in action and practice can collectively benefit a community of learners. In this study, I was attempting not just to understand my own practice but also how this group of third-semester students of Yugtun would respond to the use of Dynamic Assessments and make more sense of the meaning of taking control of assessment in a critical way (Karp 2003). Therefore, I combined ideas from Mills (2003), Tripp (1990), and Atweh, Kemmis, and Weeks (1998) to create a theory for this study, which is commonly recognized in many studies as critical teacher action research (CTAR). In this study, the research "takes place in the natural world" (Rossman and Rallis 2003)—in the classroom where the language was being taught, so that the aspects of language teaching (i.e., what was heard, the emotions involved in the learning, and the aspects of language learning shared) were the focal points. I used methods that defined how learning took place—in the environment, right where the participants "lived," interacted, and made sense of their environment. These methods provided for ways to identify the "tools" for learning, which visual artifacts enhanced learning, and how much language each participant brought into the class.

Rossman and Rallis (2003) also include three other elements that define qualitative research: (a) it focuses on context, (b) it is emergent rather than tightly prefigured, and (c) it is fundamentally interpretive (p. 8). In a sense, a qualitative study

is not just about the topic; it includes all elements about the environment under which the study is taking place—the teacher, the furniture, the learning tools, the students, what the students are saying, with whom they are sitting in class, and the language they choose to use before, during, and after class. What I heard and felt was very important during this study. The dialogue journals informed me of the students' lived experiences—what they ate, what news they received from home, their hopes and anxieties; this information strengthened the study. Qualitative research is emergent, in that whatever happens, happens. Although my study was limited for language learning in context, because it was removed from the area where Yugtun is the dominant language, I attempted to create a Yup'ik context by inviting students to bring experiences with the Yup'ik language from their villages into the classroom. This invitation helped students with less or no experience in the village clarify what they might not have known. This led directly to the emergent aspect of qualitative research in that when students expressed a lived experience, I altered the content of the course to bring in concepts from the culture that are more important, including ways by which a concept of grammar that made more sense to the students through these examples from the Yup'ik culture. Finally, this method of research allowed me to make sense of what was taught and learned. Knowing the Yup'ik culture and language strengthened my ability to make sense of the study in greater detail.

Another reason that I used qualitative research methods is that they align with my community's way of viewing and understanding the world. Qualitative research

reminds me of how the Yup'ik people study the world to make sense of it. As I was growing up, I often heard my father say: When you've taken the opportunity to listen and you've taken the opportunity to observe, then you, too, might have a story to tell. It is in those special moments of listening and observing that story is created; not before, not after. My attempt was to follow the wise advice of so many Yup'ik elders who in their own words chanted those same lines. One of the most valuable elements in qualitative research is the opportunity to listen and observe, because in doing that the story evolves from within, from the source.

The Setting

In this section, I describe the physical, linguistic, and institutional context where this study took place. The study took place at the University of Alaska Fairbanks. The Yup'ik language is taught as a four-year baccalaureate-degree program. Yup'ik Eskimo was one of two languages taught at this university, as well as Athabascan and European languages. Of the twenty heritage languages spoken in Alaska, Inupiaq and Yup'ik have the largest population of speakers. Because of the interest from the local people in these languages, the Alaska Native Language Center faculty and linguists who had studied the dynamics of Alaska heritage languages developed courses, and eventually this led to baccalaureate-degree programs. The effort of incorporating Alaska Native languages into the university was instigated by two pioneer linguists, Michael Krauss and Irene Reed. It was in the fall of 1970 (ten years after Krauss began to study the situation of Alaska Native languages at the university) that Reed established an experiment using

Yup'ik in four villages where Yup'ik was spoken (Krauss 1980). This led to the preparation of Yup'ik speakers to become teachers in their communities, and interest grew phenomenally. This was the beginning of the end of language suppression in schools where children were "slapped, beaten, ridiculed, punished for speaking their own languages in school" (p. 98). Although slapping, beating, and ridicule have gone by the wayside and are rarely experienced by today's generation, Western-owned education still permeates rural Alaska's schools in areas where most of Alaska's Indigenous people live.

Forty years since Reed's experiment began, the move toward a recognized college-level program all became available at this university. Students could take up to three years of Yup'ik, and these classes could be used to satisfy a general language requirement. For those pursuing Yup'ik as a major, all six semesters of Yup'ik counted for the degree.

ESK 201: Intermediate Yup'ik Eskimo Course

ESK 201: Intermediate Yup'ik Eskimo was the third course of six offered at the university level. The Central Alaskan Yup'ik (CAY) dialect was taught throughout the program because it was spoken by a majority of the Yup'ik people. This provided the students with consistency in learning the language instead of going back and forth among all the dialects. The prerequisites to ESK 201 were ESK 101 and 102. Both of those courses were taught the first year at five credits per semester. The remaining

courses—ESK 201, 202, 301, and 415—are three-credit courses. Because of the intensity of the course, it was critical that any student taking ESK 201 have first taken ESK 101 and 102. The grammar-based courses were taught in order of progression, beginning with the fundamentals such as the alphabet and simple sentences, and leading to more complex sentences. This method was used because of the agglutinative nature of the Yup'ik language. Yugtun word-sentences are combinations of morphemes, commonly known as postbases, with endings that gradually become complex with progression. Chapters 11 (interrogative mood), 12 (optative mood), and 13 (subordinative mood) of the Yup'ik grammar book were covered during the course of this study.

The class was open to, and typically consisted of, three groups of students:

1. Those who did not speak or understand this language and wished to learn it.
2. Those who were Yup'ik speakers already but wished to learn more about their language (how to read and write it, how the language works, more vocabulary including old words and words from dialects other than their own).
3. Those who understood some Yup'ik and perhaps spoke it a little, and wished to improve their ability in it.

Chapter 11 covered the interrogative mood, basic numerals, and the days of the week. In Chapter 12, the optative mood (commands) was introduced. Then, in Chapter 13 the students examined the use of the subordinative mood. Even before data collection commenced, I made one substantive change to the class. I reduced the number of chapters from six to three, because I wanted to include a contextual basis in the course. I attempted to bring in meaningful aspects of the grammar using props, charts, dialogue, and examples from the real world to provide a near-realistic example of the Yugtun

language to the learners. The other reason was to include methods that would create as natural an approach to Dynamic Assessment as possible. I wanted the students to make sense of what they were learning and to begin to create dialogue about their learning—something I had never done in the past. One way was to set aside time for the students to write in their journals, reflecting on what they were learning. That included challenges that arose during class time or when they were working on their assignments independently at home or with a partner in class. The personal challenge about this change was that I felt that I was not following what I believed to have been the school's only directive for teaching Yugtun. It was difficult to make up my personal decision not to follow the prescribed curriculum of teaching six chapters per semester for the duration of the six semesters of Yugtun.

Participants

I invited all seven students (five females and two males) who signed up to take ESK 201 to participate in the study. Six students continued from ESK 102 except for one, who was a first-year freshman. Because I had not taught ESK 102, the students came "new" to me. One of the males was Kass'aq (Yup'ik word for Caucasian), and the other was Yup'ik and Kass'aq. Of the five females, one was Kass'aq, two were Yup'ik and Kass'aq, and two were Yup'ik (see Table 3 for further details). I gave all seven participants pseudonyms to disguise their identities. Before the study, I told my students that their identity would be confidential (see Appendix A, Informed Consent Form).

Table 3 Student Demographics

Name	Age	F/ M	L1	L2	Race	Degree Sought	Reason for Taking Yugtun
AJ	18	F	Y	E	Yup'ik	Business Administration	Knows the language, but wants to hone her writing skills.
Anna	19	F	Y	E	Yup'ik / Kass'aq	Elementary Education	Finds that the university Yup'ik classes can enhance her ability to use the language more.
Arnold	19	M	E	Y	Yup'ik / Kass'aq	Natural Resource Management	Wants to connect with his grandmother, who only speaks Yugtun.
Duke	21	M	E	Y	Kass'aq	Wildlife Management	Interested in the Yup'ik language and wants to incorporate it in his field of study.
Maya	21	F	E	Y	Kass'aq	Linguistics / Foreign Languages	Values the rarity of Yup'ik and wants to learn more about it.
Panika	26	F	E	Y	Yup'ik / Kass'aq	Master's in Education	Grew up exposed to Yugtun and wants to be able to speak it confidently.
Quanah	19	F	E	Y	Yup'ik	Psychology	Knows the value of speaking Yugtun and wants to learn more about it.

AJ

AJ visited me at the beginning of the semester in my office. I did not know her initially because she was a freshman who had just graduated from a boarding school in interior Alaska. Her ability to express herself in Yugtun was surprisingly proficient, especially for an 18-year-old, and I thought it demonstrated a remarkable initiative for this young woman to introduce herself and ask if it would be possible to take ESK 201 instead of the prerequisite five-credit courses ESK 101 and ESK 102. She did mention that she had taken high school Yup'ik in her village and that she spoke Yugtun regularly at home. I was very hesitant, but our half-hour interview and conversation convinced me to make an exception and enroll her in this course. When I asked her later to write in her journal (which will be explained later) why she wanted to learn to read and write Yugtun (in the Yup'ik language), she responded with

> I LOVE to speak Yup'ik and I'm glad I grew up with it. In high school I liked my Yup'ik teacher. The first day I came [into the ESK 201 class] I learned something right away. I may be fluent but I am still learning at the same time (Dialogue Journal, 09/26).

It was rare to have a student entering my university Yup'ik courses with the ability to speak as proficiently as this young woman did.

Anna

Anna was a sophomore pursuing Elementary Education as her field of study. She grew up in a Yup'ik village in southwestern Alaska. Her mother was Kass'aq and

her father was Yup'ik from the village where she lived. Anna wrote in her dialogue journal:

> Growing up with my family was good for me because I was surrounded by people who spoke my native tongue and I started picking up the language at a young age. Though I was exposed to it, my father hardly ever spoke to me, and I am not as fluent as I'd like to be. As a child, my grandmother would give me orders in Yup'ik, and I would understand the general idea of what she wanted but never the entire thing. I'd have to have my dad translate for me. I could see that they were both disappointed that I couldn't understand and that drove me to remember what words meant what and to continue learning about my language (Dialogue Journal, 09/26).

I noted that Anna was eager to learn the Yup'ik language, the language that tied her to her grandmother and identity. She found challenges along the way, but she understood them as a "learning experience." She also described disappointment that she saw in her father and grandmother. The sense of disappointment was a way in which caregivers often showed their encouragement for children to do better, learn more—as was the situation in Anna's experience with her father and grandmother. I also noted the sadness expressed because of language loss within the home.

Arnold

Arnold was a sophomore pursuing a degree in Natural Resource Management. Ever since he was a child, he had been intrigued by animals. Arnold came from a biracial family; his mother was Yup'ik and his father was Kass'aq. Arnold had passive knowledge of his Yup'ik ancestry, and he was very close to his maternal grandmother.

As with many students from the villages who enter the Yugtun classes, Arnold's passion to learn was evident in his journal entry. His grandmother was the impetus for him to learn the language as well as the cultural ways of living. Arnold's strong connection to his grandmother, whose first and only language was Yugtun, strengthened his desire to learn to read, speak, and write in the language. In class, Arnold was comfortable in using what little knowledge he had about his dialect in discussions, his assignments, writing in his dialogue journal, and providing examples of words and phrases that he learned growing up.

Duke

In one of my responses to Duke in his dialogue journal why he was interested in the Yup'ik language and why he was taking this particular course, he wrote:

> Personally a friend got me interested in it when she started teaching me bits and pieces along way back, and I wanted to keep learning. It'd be neat if I could speak it with friends. Additionally, it's such a logical language, and I find it interesting too. For more official-like reasons I have interest in connecting wildlife policy. Example—most people benefiting from predator control and asking for it voted against it in the primary. State failed to connect to those impacted by it (Dialogue Journal, 09/26).

In reading Duke's dialogue journal, I discovered that he was finding a connection between the Yup'ik language and his other field of interest, wildlife management. Also, he had friends to connect with.

On the same day as above, Duke wrote:

> . . . we're interested in expanding science education in an area [of Alaska] that has long had a lack of access to science education and materials. Biggest wildlife management issues come from either lack of communication or miscommunication. In an absence of education enforcement it often appears bullying & impersonal. This sets for conflict between all parties (Dialogue Journal, 09/26).

The inclusive "we" refers to the people in his workplace. In personal conversations with Duke, it is clear that his efforts are to make certain that people in the Yup'ik region, specifically those whose first language is Yup'ik, have a strong understanding about wildlife regulations.

I was impressed with the way Duke, as a Kass'aq, went beyond the limits of the ESK 201 class and examined the dialect of the Norton Sound Kotlik Yup'ik (NSK) region. Because he held a job in wildlife management, Duke's focus was animals.

One interesting element I learned, aside from Duke's pursuit of Yup'ik, was that he experienced dysgraphia. Dysgraphia is a learning disability that effects the expressions of thought in writing and graphing. It generally refers to extremely poor handwriting. Upon my learning this, one of the accommodations I made was to have him write his assignments on a computer. He insisted that he continue to write in his journal longhand. Despite his condition, I quickly learned that Duke was quite the artist. He at times would draw maps, as well as line drawings of contraptions to snare animals.

Maya

Maya was the other Kass'aq in this Yup'ik class. She began taking the class because (in her own words from a journal entry):

> I needed another language for my ling degree requirement. Basically, my thought was that I didn't want to take an Indo-European language. That considerably narrowed my options. I decided on Yup'ik just kind of on a whim. I thought that it wouldn't be a big deal if I didn't like it, because I only had to take it for 2 semesters (Dialogue Journal, 09/26).

It was common for university students to take two semesters of world languages in the field that Maya was pursuing. Since Maya's father was born in a Yup'ik village (Dialogue Journal, 09/15), her curiosity in learning an Alaska heritage language was important to her.

> I've continued taking this Yup'ik class because it's a really fun language & because I love the community that surrounds it. I'm not Native genetically, but I feel like developing a respect & appreciation for our many Alaskan cultures is kind of a prerequisite for being a lifelong Alaskan (which I am & intend to remain) (Dialogue Journal, 09/26).

Although Maya is not "Native genetically," she developed respect for the language and culture of the Yup'ik people through Yugtun classes. I observed that only when it was appropriate and necessary would Maya ask about a concept or particular topic in class. Instead of asking layered questions as would many non-Yup'ik people, Maya learned early on that her questions about certain topics about the language or elements of grammar would eventually be answered. If not, she was able to respectfully frame her inquiries, sometimes even drawing diagrams to elicit answers in the test. Through keen observation, Maya learned to ask appropriately from an older Yup'ik person.

Traditionally, a child or young adult would listen to an adult or elder without inquiry unless there came a time when it was fitting to ask a particular question that had not been answered when the elder person had the floor. Then, she would appropriately ask in her journal. She ends her journal entry:

> I've discovered that I love everything about Yup'ik, both linguistically (oooh, postbases!) and culturally. I also love the challenge that it presents to me as an English speaker, & the fact that there aren't many other places in the world where I could learn this language (Dialogue Journal, 09/26).

Maya preferred learning languages through structure and rules. Maya was very conscientious about the way that she gained information about the Yup'ik language. From my observation, I learned that she silently pondered her query before asking about a concept. She also used her dialogue journal often to clarify her questions.

Panika

Panika, a woman whose father was Kass'aq and mother Yup'ik, expressed in her dialogue journal why she chose to take the ESK 201 class:

> I am taking this class for several reasons. First of all, I think that, as indigenous people who value their heritage and language, we need to take the steps to continue language and model the value of it to our youth. I want my children to be able to grow up in a bilingual environment like me—what a gift! (Dialogue Journal, 09/26).

I personally know Panika's family on the Yup'ik side. Her mother's side of the family communicated with one another in Yugtun. Panika's mother also communicated to her

children in Yugtun even though Panika and her siblings responded in English. One aunt was a Yup'ik interpreter for several firms in the Yup'ik region. Another aunt was a Yup'ik immersion teacher who was nationally recognized for her efforts to maintain Yup'ik in the schools and communities. The family's close ties to the Russian Orthodox Church led one or two members of her maternal family into the priesthood. Panika continued:

> Second of all, as an educator who values indigenous perspectives/world views, I feel it is important to know an indigenous language to understand the way of thinking that comes from knowing another language. At the Climate, Language & Indigenous Perspectives workshop, I heard Elders say that the researchers should learn the language of the people they want to learn from. I understand that. As a researcher with indigenous background I feel that one way a researcher can give back to the community is by using that language to help strengthen it and perpetuate (?) the language. It really shows respect for the culture (Dialogue Journal, 09/26).

Panika has learned throughout her studies the value of and respect for Indigenous cultures. She has heard the voices of Indigenous elders who comment on the importance of researchers' learning a language if they want to understand the way the culture exists. As I got to know Panika in my class, I learned how truly connected she was to her language and culture although she feels challenged in her ability to speak Yugtun more proficiently. She wrote:

> Thirdly, I have a strong interest in language. My bachelor's degree is in foreign languages (Russian, French). I have always been interested in Yup'ik language but have been too shy (to speak). I am taking this class to gain confidence (Dialogue Journal, 09/26).

In a personal conversation during the semester, Panika shared with me the times at which she would return to the village to visit her maternal family and the children,

would taunt her for not pronouncing what she was attempting to speak properly. Because she was raised in the city, her Yugtun-speaking ability was very limited. Those events made her self-conscious about speaking Yugtun in public.

Quanah

As with many students who enter Yugtun classes at the university, Quanah was aware that she was going to learn a dialect of Yup'ik that her family did not speak. She was astute enough to tackle the grammar and dialect, and she maintained her integrity to her home dialect. Quanah was one of several students from that particular Yup'ik-speaking region who never "gets a chance" to express her dialect to its potential. Nevertheless, Quanah felt safe in class to interject her dialect into her writing, her journal, and her open dialogue.

When asked why she chose to learn Yup'ik, she responded in her dialogue journal:

> Everything changes, and as the missionaries first introduced the Western culture into the Yup'ik culture there was an irrational belief of the missionaries that all Yupiits[1] would speak English, because in school, during my grandma's days, they would get punished for speaking Yup'ik (Dialogue Journal, 09/26).

Even as a third-generation speaker of English, Quanah, like many other young Indigenous people in Alaska, still felt the effects of the harsh and often brutal

[1] Student added an and English plural 's' to a Yup'ik word.

punishments that their grandparents and/or parents experienced in mission or boarding schools.

Quanah continued:

> During the time of the introductory of westernization, I think that the Yup'ik language was preserved around the [general Yup'ik-speaking] area. The results are that there are many young people of my generation from around the [particular] area are fluent compared to the young generation around the [area from which I came]. Therefore, some villages today are filled with young people and people who don't speak and understand the language (Dialogue Journal, 09/26).

Quanah talked about the history of the maintenance of the Yup'ik language in some areas and not others. Quanah speaks in a way that has become a common dialogue for the generation of young Yup'ik people whose consequences have become of early education where the heritage language was in some cases abolished by English-speaking teachers who dominated the villages in the early years after "contact."

Furthermore, Quanah added:

> I don't know how important the language is to other people but for myself, I think it is very important. I'm not taking this class to please others. I'm taking this class of my intrinsic motivation. I believe the language will continue to stay strong around the Bethel areas in the near future and as for others, there will be some people, such as myself who understand, speak, and know how to write (Dialogue Journal, 09/26).

Quanah expressed her desire to learn Yugtun because she realized that fewer and fewer people speak Yugtun today, and that her efforts to learn Yugtun would help her retain her ability to understand, speak, and write her heritage language. In her selfishness, she expresses the importance of retaining spoken and written Yugtun, indicating that if she

did not pursue the language on her own, she would not achieve her goal of learning Yugtun.

My Role as Researcher

Historically, non-Indigenous scholars have conducted most Indigenous research projects, and in doing so they have created their own interpretation of their findings that may not necessarily be the same interpretation or understanding of the participants in the studies. Smith (1999) boldly states that many Western researchers, in their attempts to represent the cultures they are studying to "serve a greater good for all mankind," often miss the deep culture because the research is embedded in the "ideologies of academic training." Smith says, "It becomes so taken for granted that many researchers simply assume that they as individuals embody this ideal and are natural representatives of it when they work with other communities" (p. 2). But in doing so, the reality of lived lives and experiences of the "researched" is often misrepresented. More often than not, the Indigenous people who are studied "also serve to tell an alternative story: the history of Western research through the eyes of the colonized" (p. 2).

As a Yup'ik scholar, I recognize that I am using an academic lens to research an Indigenous language at the university level partly because I want the "academy" to recognize this study as "quality" work. For decades, heritage-language teachers have borrowed and learned methods and instruments from the dominant culture's teaching practices to teach their own children the language of their homeland, and yet they have

struggled to find suitable ways to enhance learning and teaching. These methods, albeit with good intentions, were taught and administered by people with knowledge focusing on second-language teaching. Although heritage-language teachers have had training in first- and second-language teaching, it was never sufficient to internalize the teaching methods because often they were administered by outsiders who had little to no experience with the language or culture of these paraprofessionals. I remember my first year of teaching Yugtun to children in my village. I did not know anything about teaching my language in a classroom. Along with Yugtun instructors from other villages, I went to many workshops outside my community to get training on how to teach. I always felt that there could be more in focus on the everyday language of the Yup'ik people, but my training was limited to that direction of teaching. I ended up teaching "Yup'ified" versions of English-language teaching, such as learning and teaching songs that children learn in English-speaking primary schools. The Western-based attempts to teach and learn our heritage language was not enough. There had to be ways to incorporate ownership of the curriculum to make more sense of the reality of making language-learning alive.

Lomawaima (2000) shares the need for research on "why and how [Native American and Alaska Native] children succeed" from those who come from the field, so to speak, who know the culture and language—in order to implement "culturally congruent" teaching pedagogies and curricula. She addresses the need of "community-based models of epistemology and community-defined structures of knowledge" (p.

13). I see Dynamic Assessment as a way to establish a connection between culture and access to reading, writing, and speaking Yugtun. Dynamic analysis focuses on community, and the language becomes an active component during the teaching and learning of Yugtun. As a Yugtun speaker and community member, I began to understand the need for robust studies, from the inside, on ways to best facilitate practices that were meaningful and productive for Indigenous communities and schools. Changing the curriculum to invite students to learn with interest and ownership could bring out the community-defined ways of learning.

After I began teaching Yup'ik grammar, I quickly learned that there would be challenges in teaching Yugtun using the grammar book that had been the sole source for teaching and learning since Yup'ik became a course at the university. Most of the students who entered the Yugtun class had never had high school grammar courses, let alone linguistics. From the perspective of both an insider and an outsider, I identify these as tensions (Brayboy and Deyhle 2000), which I will explain in this section. Research in Indigenous communities and about Indigenous peoples has created controversy over how the research is done, who does the research, and how well the researchers inform the people who are being researched about the nature of the research (Smith 1999, Swisher 1986, Brayboy and Deyhle 2000, Deyhle and Swisher 1997). I had serious concerns from the inception of "doing" research about my own heritage language at the academy level. As Brayboy (Brayboy and Deyhle 2000) struggled with his own research and "traditional" research methods, he found that it "directly

contradicted what it means to be a 'good Indian'" (p. 164). Deyhle, although part American Indian, was "raised in a European-American cultural environment." Brayboy was raised in the Lumbee tradition and culture. They knew that their studies of American Indian communities were critical to the academic world, and yet to write in the language of the academy was a challenge. Their contribution to the academy was to find a balance between the two cultures in order to present a more sensible picture of who they were as researchers and how they used the language of the academy to make sense of the inner culture of their own people.

My personal concern, similar to Brayboy's "Indianness" (p. 164), was how my "Yup'ikness" could influence my role as an Indigenous person and researcher. Brayboy, writing about the fine line in his role as researcher and Indian, noted how research could be "flawed by partial perspective" (p. 110). This flawed perspective occurs as a result of being too close to the culture under study. I also wrestled with how I could define my role, appropriately and professionally carrying out the traditions of research as an "insider" using "outsider" techniques to gather data, and then ultimately publishing findings in ways that benefits both "camps"—the academy and the Yup'ik communities.

When I began teaching Yugtun a decade ago at the university, I took pride in the fact that I was a Yup'ik grammarian and that I taught Yup'ik grammar. I felt that the label entitled me to facilitate my heritage language at a university level. This entitlement gave me the validation that I could teach like any other professor on campus

and be recognized as a specialist in the field of Yugtun grammar. Although it may have been a good first step for me, for my entrée into the academy as a self-proclaimed Yugtun grammarian, I realized that my students were struggling to learn their heritage language. I realized that teaching a grammar-based course was not a good framework for learning Yugtun. As I learned more about the framework of DA, I began to see how incorporating ongoing, integrated assessment into my classroom could help lead to the construction of a holistic, student-centered approach to language learning.

My struggles as a researcher and university teacher are not new issues, but they were relevant to me in this context. I found it helpful to draw upon experiences of other Indigenous researchers who study their own communities. Romero (2003) sheds light on what stance to take as I embarked on my endeavors. She says about her entrée into the site at which she did her study:

> . . . although the researcher [Romero] was a member of the community, it was nonetheless crucial to establish rapport with individuals [research participants] prior to interviewing them, to provide them with information about the purpose and methods of the study, to request permission to audio or video record, and to assure them that their participation would be kept confidential by disguising their identities and the identities of people they mentioned by using pseudonyms and by altering personal characteristics and autobiographical details, when necessary (p. 31).

Romero defines her role as an insider doing outsider-type work, but knowing her community, the people, the culture, and the forbidden cultural laws. By respecting what can be recorded and discussed, and what cannot, she received her community's approval to collect data.

Data-Gathering Methods

In order to fully understand the notion of DA in this particular Yugtun language classroom, I gathered data from many sources. I will explain each of the data-gathering methods, along with their rationale, in the chronological order they were used. This included the use of researcher journal throughout the study, the implementation of student dialogue journals, the use of semi-structured and open-ended interviews, the use of static tests as a basis of gauging what students initially retained during paper and pencil exams, and the use of a rubric incorporated at the end of each static test. Finally, I discuss how I implemented the three DAs I conducted throughout the course of the semester.

Researcher Journal

I kept a personal journal throughout the course of data collection for several purposes. First, I wanted to make certain that I remembered what happened during the class sessions. This allowed for recording of my personal impressions, insights, and emerging hypotheses (Rossman and Rallis 2003, p. 95), which could not be captured by videotaping alone. Secondly, I wanted to note any concerns and potential insecurities and thoughts about the study as they emerged. Lastly, I wanted to record comments or my personal observations about students and their connection or challenges during the time of data collection. I journaled every Friday after each week of data collecting was completed.

Student Dialogue Journals

Dialogue journals "provide a way for students and teachers to carry on a written conversation with one another and can continue for any length of time. . . . Students . . . write on a daily or weekly basis about topics of interest to them, using a full range of functions (questions, promises, apologies, complaints) that might be used in a face-to-face conversation" (Hadley 2001, p. 301). The students in this study described in these journals the rationale for why they were taking Yugtun, as well the importance of the Yup'ik language to each of them individually. By writing in their dialogue journals, they shared their reflections on the assignments and the static tests that followed every chapter. In addition, students wrote their personal reflections, concerns, interests, inquiries, and personal stories: things that they otherwise did not want to discuss in class or have time to discuss in class. The journals allowed me, as the instructor, to learn about their views and concerns regarding topics we covered in class. The students wrote in their journals every day during the last ten minutes of class. I encouraged the students to write as much Yugtun as they felt comfortable writing. Immediately after class, I spent the next two hours reading and responding to the students' journals in my office. I then recorded the students' journal entry and my responses onto my computer. I established individual sections for each student. By the end of the semester, I had recorded 125 pages of dialogue with the students.

Semi-structured Interviews

Researchers use interviews to get to know more about the topic they are studying as well as to "define lived experiences through dialogic interviews" (Rossman and Rallis 2008, p. 189). I wanted to learn about my students and their views of learning a second language or their heritage language. I conducted semi-structured interviews individually in my office. This was my first one-on-one conversation with each student. I created twelve questions related to their personal views about assessment—both pros and cons (see Appendix B).

Open-ended Survey

To better understand students' dispositions about L2 learning as L2 learners themselves, their views about learning Yup'ik at the university level, and connections with the Yup'ik language, I conducted individual surveys with open-ended questions at the beginning of the semester. Another element that I used was a survey titled "self-assessment of language functions," in which students answered "not very well," "okay," "well," and "very well" to several "tasks," which included such things as "I can describe objects and people," "I can describe past events," "I can understand others when working in a group," "I can agree and disagree," and "I can summarize a story" (see Appendix B). This survey provided me with a general view of how much Yugtun each of the students knew at the beginning of the course.

Static Tests

I organized the static tests in a two-stage process involving static administration of chapter tests targeting the independent performance of each of the seven students in the study, followed by dynamic sessions. For each of the three chapters that I covered in this study (Chapters 11, 12, and 13), the students took tests on Fridays of weeks 5, 8 and 13. Every test included grammar translation and transformation-type test items. The tests I administered had been a part of the Yup'ik program from the beginning. I first photocopied each test and wrote my personal notes on the photocopied version of the each test, circling each item that I made comments on and subtracting points for each error on the test. Upon completion of this task, I identified the section(s) that posed the most difficulty for the class as a whole (i.e., where most points were lost). This would then become the focus of the DA that would take place the following week (on Monday and Wednesday). DA on the two days following the static tests provided time at which I could focus on the static test while it was fresh on the students' minds.

Self-assessments (Rubrics)

I administered three static chapter tests throughout this study. At the end of each test, students individually filled out a rubric (see Appendix B). This provided each student with a way to gauge how well they thought they did on the static test. After the 15-minute DA sessions, I reviewed my conversation with each student and provided them with the grade that I felt they earned for that particular test. My hopes were to see a difference in their grade – providing each student had a chance to review their static

test with me. Having mediated with students individually, I used DA to show me how much each of them really knew when it came down to one-on-one discussion about the static test.

Dynamic Assessment (1, 2, and 3)

I conducted the DA sessions as 15-minute one-on-one interactions with the student on Monday or Wednesday of the week following the static test. Since I was teaching at the same time as I was engaged in data collection, I had to accommodate specific times to accomplish the tasks of being teacher and researcher. This was also important as a way to better understand my study from a teacher action research framework, as I wanted to explore how this instructional approach using DA could be implemented in the real world. The 15-minute DA sessions with individual students provided enough time to discuss topics from the static test that each student had taken the Friday before. The DA sessions took place in a conference room, during the regular class time, leaving the remaining students engaged in partner-work activities in the classroom. In order to gauge the students' ability to self-identify and correct their mistakes, I returned their original static test to them at the outset of the meeting without any corrections or grade. Students then corrected items directly on their original test and were free to interact with me, asking questions, requesting specific forms of help, discussing problems, and so forth. Following the tenets of interactionist DA, I set out to roughly follow Aljaafreh and Lantolf's regulatory scale (1994) by starting out with

more implicit feedback and becoming more explicit as needed. For each of the dynamic sessions, I displayed a poster-sized grammar chart relating to the pertinent grammar structure in a prominent location on a wall. These posters were enlarged versions of grammar charts found in the Yup'ik grammar, which I used regularly during class sessions. Because I used charts extensively in class and because they are one of the key ways in which the language structure and phonological rules are explained in the textbook, I believed the students could benefit from using them as mediating artifacts. I expand on the results in the analysis chapter as to what extent students did or did not benefit from the use of the charts.

The static end-of-the-chapter tests became data from which I highlighted areas that most of the students missed. Each 15-minute DA session was videotaped, transcribed, and coded (138 typed pages) with discussion of episodes and assessment artifacts (179 pages).

Data Analysis

I share briefly how I analyzed my data here and in more detail in Chapter 4. Because this was a qualitative, teacher action research study about second language teaching and learning, data analysis was ongoing and iterative. I learned quickly that collection of the data and the analysis came in hand-in-hand as I made sense of what I gathered, how I was going to interpret it, and how it impacted my teaching. Even after the collection of data was over, themes emerged as I transcribed the video clips, the

student dialogue journals, and the DA mediation sessions. It made more sense for me to transcribe without transcription conventions because I had invested time with the students individually as their instructor, which allowed for the mediations to be more in the form of a dialogue. This constant comparison method suggested ways to code the data and create episodes, which I followed up by regular debriefing with my mentors.

Coding

The coding themes emerged from the data through an iterative process of review and returning to the data (Corbin and Strauss 2008). This coding led to the identification of events through a critical lens. This provided for identification of the events that helped me to clarify what was going on at each important episode of student learning. The codes also led to themes that evolved throughout the data analysis. Initially I took the DA data and broke them down into episodes, or communicative chunks. As I found what each episode revealed, I created a code. I did this longhand without any measuring tool or device such as ATLAS-ti. As I created a code, I applied the codes alongside the episodes in the transcript (data). Once I began seeing a pattern of recurrences, I developed a list of codes as a guide to use throughout the coding process (see Appendix G).

Debriefing

I held debriefing sessions with my committee chairs throughout the collection of data in order to establish codes and code definitions. With their feedback, I analyzed the data, refining codes as I progressed. This allowed opportunity for triangulation ensuring reliability of coding, and its definitions and meaning, so that the data revealed events as accurately as possible throughout the study.

Episodes

Throughout the DA mediation sessions, I identified episodes. Each episode constituted a conversation between a student and me. During the 15-minute mediation sessions, there were eight to seventeen episodes, often beginning with a warm-up conversation and concluding with some sort of summary of what we discussed.

For the written analysis, I developed a three-step process (Phase I, II, and III) to analyze the DA mediation sessions. Phase I described how I viewed a static test and addressed what I saw, how I corrected it, and how I provided a grade. This followed the formal way that many language teachers use to view, correct, and grade static tests in traditional classrooms. In Phase II, I talked about why I deducted points from the test and interpreted what I saw about the student work. Doing this allowed me to come up with a hypothesis about what problems the students had on the test and why the student might have made a given mistake. Then, in Phase III, I elaborated on this hypothesis.

Phase III describes the mediation with the student. This is where I learned about the process the student had used to formulate the incorrect test answer and how we went about making changes, and ultimately whether or not the student corrected his or her mistake through the mediation. There were times when students commented on what they originally thought the test item was about, realizing that they had either misread the directions or misread the item. At these times, the students corrected their mistakes, which increased their test score. In other instances, students brought in words from their dialects, which would not have happened had I not incorporated DA. Through these mediation sessions, each student gained a greater sense of control over their static tests and could change what needed to be changed to correct their answers, and in some cases their test scores increased a whole grade.

Trustworthiness

Trustworthiness is "the purpose of persistent observation is to identify those characteristics and elements in the situation that are most relevant to the problem or issue being pursued and focusing on them in detail" (Lincoln and Guba 1985, p. 304). I attempted to use detailed, clear, and concise methods of observation throughout the study to give it credible and meaningful direction. In this study, I focused my attention on the seven students as they interacted with one another during classwork, during partner work, and during independent work. I persistently focused on their face-to-face group conversations and their time together while formulating Yugtun sentences

according to their classroom assignments. This persistent observation allowed me to provide depth to my research questions, and it also allowed me a particular vantage point as a participant observer throughout the study.

Finally, triangulation (Lincoln and Guba 1985; Denzin and Lincoln 1998) incorporated multiple sources of data types to support codes and interpretations from data in a study. Triangulation across the different data sources of interviews, observations, document analysis, and field notes were all used and collected to provide multiple data sources for analysis.

I felt I had a great responsibility to my research participants, their communities, and my university in conducting research that is credible, valid, and trustworthy, and to extract it in such a way that it does justice to everyone involved, either directly or indirectly. I had an exceptional opportunity to spend countless hours with my committee chairs. I am grateful for their commitment and interest in my study, their insightful perspectives on every detail, and their belief in the concept called Dynamic Assessment.

Ethical Considerations

Without ethical consideration, a study has no grounds. Rossman and Rallis (2003) state this quite simply by noting that "one person should never exploit others to his advantage" (p. 72). In this study, as a Yup'ik teaching Yugtun to a group of university students, I was constantly careful that I did not exploit any of my students in

any circumstance regardless of the language each participant speaks, where they come from, or their gender. I also was reminded of the way that I was brought up to respect every human being. I made certain that each participant was informed fully of all the actions and activities throughout the study and was aware that they could remove themselves from the study at any time if they should feel discomfort of any sort. (See Appendix A for the full consent form and Appendix B for approval of study from IRB.)

Summary

This chapter presented an overview and rationale for the teacher action research methodology employed in a second-year Yugtun L2 classroom. I, as the classroom teacher, was the primary measuring instrument of the study. I presented the data-collection procedures (questionnaires, interviews, dialogue journals, and Dynamic Assessment mediation sessions) that I employed. In the next chapter, I will present my findings and analysis of the data.

CHAPTER 4: DATA ANALYSIS

Introduction

This chapter brings data to life. It took months of collecting data from the class in which I taught second-year Yugtun, recorded students' journal entries and my responses to each journal, reviewed and tried to make sense of each student's static tests, and looked at them from a critical and dynamic perspective. I now have the chance to tell my story of what I learned about myself as a teacher, as well as what I learned about my students' learning through the lenses of Dynamic Assessment.

In the past, as many language teachers do, I administered an end-of-the-chapter test. I would quickly correct and grade the test, and in a few days the students received their corrected tests with markings and a grade on top.

In DA I learned to connect what the students can do unassisted (their actual level of development) versus what they are able to do with assistance (their potential level of development). DA offers opportunities for students to reveal the processes they took to come up with answers for a test item. This is where dialogue becomes critical, where the assessor actively intervenes during the course of the assessment with "the goal of intentionally inducing changes in the learner's level of independent functioning" (www.dynamicassessment.com).

This chapter has two parts. The first part provides profiles of each of the participating students. Each student will be viewed from three phases. Phase I describes how I traditionally viewed a test, corrected it, and provided a grade. In this chapter, I

will share my static view of the written test and how I came up with a grade. In Phase II, I talk about why I've taken points off from the test and interpret what I see about the test. Doing this allowed me to come up with a hypothesis about what problems the students had on the test and why they might have made this or that mistake. Then, in the third phase, I elaborate on the hypothesis.

Phase III describes the mediation with the student. This is where I learn about the process the student takes to come up with the test answer and how we go about making changes, and ultimately whether the student is able to correct his or her mistake through the mediation.

In the second section of this chapter I will discuss the themes that evolved during the analysis. These themes are significant revelations about the study from which I learned about myself as a teacher, as well as what I learned about each student around these particular themes.

In keeping with the DA method, I conducted the mediation of learners on a one-on-one basis. Following this process allowed for graduated prompts from the students' errors. Roughly following an implicit-to-explicit scale (Aljaafreh and Lantolf 1994), I provided the students with increasingly more explicit hints as additional assistance became necessary. While being informed by previous types of feedback, I did not follow a rigid protocol. Instead, I wanted to discover what patterns emerged in my particular setting with my students. Consequently, prompts differed from student to student based on individual needs; however, the overall orientation to start with implicit

feedback remained similar across students. The one-on-one time allows for an individualized focus on the needs of each student. The similarity is that each student has completed the same static test; the purpose of DA is to focus on those particular areas of each student and provide the help that would lead them to a greater understanding about the topic in question and to see if there is evidence that the student is gaining the ability to solve similar problems independently in the future (moving toward self-regulation—meaning that as learners understand concepts such as the use of the Yugtun endings chart), the more able they are to produce sentences without the assistance of a chart or a more experienced other (Vygotsky 1994, p. 59).

Student Profiles

It is important to identify the students in this study individually. The efforts of DA is to focus on the learner's ability to advance, on what the learner initially knows, and on my ability to better interpret the students' abilities as I attempt to lead them to higher levels of functioning in the target language (Lidz and Gindis 2003, p. 99). It is through mediational sessions with students that I am able to determine what each student knows, what their challenges are, and how best to support them as they make sense of their learning Yugtun.

I will provide a brief biography of each of the seven students before discussing the three DA mediations. During these discussions I will incorporate items from the actual static tests, connect relevant information from the dialogue journals, and discuss what actually happened during the mediation in DAs 1, 2, and 3. Instead of attempting

to teach four to six chapters as I have done in the past, I wanted to concentrate on three chapters so that I would have a better grasp at how to best use DA. I used the three chapters as significant markers for the beginning, middle, and end of the semester. In previewing the chapters, I found teaching resources that would appropriately supplement the themes from each. To enhance the theme of each Blue Book chapter, I included material that I would normally not use. This also provided other ways by which to informally measure how much of the content the students were actually learning. I included worksheets related to the topics of each chapter, two digital recordings of Yup'ik tales, and the time for students to write in their journals at the end of each class period. The two digital recordings served two purposes. First, they allowed the students to hear Yugtun in a natural speaking situation rather than book Yup'ik or short-sentence exercises; second, one of the stories led to the final group exercise, in which each pair of students re-created the story in their own words using picture prompts while I conducted the last one-on-one DA in the adjacent room.

Part A: Student Profiles

Arnold

Arnold was 19 years old at the time of data collection. His father is White and his mother is Yup'ik. Although his mother speaks Yugtun fluently, his father does not. Arnold's interest in the Yugtun language stems from his grandmother's inability to

speak English and his desire to be able to gain proficiency Yugtun so that he can speak with her in everyday conversations. Arnold is aware that his grandmother is getting older, and he realizes how critical the Yugtun language is in terms of the number of fluent speakers there are in his grandmother's community. Arnold takes pride in the Yugtun of his mother's dialect (Nelson Island) that he knows, and although Blue Book Yup'ik is used throughout the Yugtun courses, Arnold attempts to find ways to express himself in this dialect. When asked to explain in his journal why he was taking the Yugtun class, Arnold wrote:

> The reason why I am taking this class is so that I can learn the language. Ever since I was a young child I would pick up words from the people around me. Another reason is because my Grandmother, [Name] of [Village]. She has done so much for me and to me I think that the least I can do is learn our language. She only knows Yup'ik and I want to be able to talk to her (Dialogue Journal, 09/26).

Arnold clearly values his heritage language and he yearns to be able to have a meaningful conversation with his grandmother, whom he admires as his role model. What I learned about Arnold throughout the semester is that his passion to learn Yugtun and his attempt to make sense of Yugtun in the academy are dichotomous. Oftentimes he would come in and greet his classmates in Yugtun with, "Waqaa, good morning, tua-llu?"—a phrase he had picked up from a Yugtun radio talk show in his community. There were other times when Arnold would use terms that he had heard growing up and were particular to his home dialect. He showed his willingness to be able to speak with his grandmother, but the content from which he was learning in class was at times taxing for him. His obvious struggle was that he wanted to learn to speak Yugtun, but

he realized that the Blue Book lacks efficient real-life conversation and dialogue that could be useful for his everyday use. His frustration in making sense of the structure of the language used in the Blue Book was evident. Arnold came to class and participated daily. Of the 40 days provided for this class, Arnold attended every day. He completed assignments on time and shared his confusion during class time. There were four assignments that Arnold brought in late because he "couldn't make sense of them," yet he actively participated in class activities and seemed to enjoy being in class. First-year Yugtun is offered for five credits for two semesters, and Arnold had passed the two five-credit courses with a C.

Arnold (DA1)

Arnold was the very first student who participated in DA1. Although I had prepared the students to do paired work and established a schedule for times at which the students would come in to see me, I wasn't quite sure how my first DA experience would be. I was extremely nervous. I had not conducted a mediational type of dialogue with individual students other than an informal come-to-my-office-because-I'm-concerned-about-your-performance-in-this-class talk with a student. I wasn't quite sure what the data that I was beginning to collect would reveal about second-language learners and assessment. This was the first time that I had ever filmed myself with a student present; everything was new to me, and I'm sure my nervousness was obvious

when Arnold entered the room, which was set up with a camera staring right at us with a microphone between him and me.

I had my own photocopied and marked-up copy of Arnold's test, and when he entered the room I gave him his unmarked copy.

Yup'ik 201 Chapter 11 Test

II. Rewrite each of the given "yes/no" questions as 'content' questions using the given interrogative word, but making only minimal changes; Don't translate. (2 pts. each; 20 total) Example: *Neryugtuten-qaa? (what?)* _____ *Camek neryugcit?*
Do you want to eat? (what?) *What do you want to eat?*

1. Ak'a-qaa mingqellrua? (how?)
Did she already sew it? (how?)
2. Qamiqiquten-qaa? (why?)
Do you have a headache? (why?)
3. Iliita-qaa qimugtema qilullruaten? (which?)
Did one of my dogs bark at you? (which?)
4. Elitnauristem-qaa tangerrsugaanga? (when?)
Does the teacher want to see me? (when?)
5. Unitellruan-qaa nacan? (where?)
Did you leave your hat? (where?)
6. Ukuk-qaa aliimatek kipucugak? (who?)
Does he want to buy these$_2$ mittens? (who?)
7. Nerqatartukuk-qaa? (what?)
Are we$_2$ about to eat? (what?)
8. Alinguten-qaa? (of what?)
Are you afraid? (of what?)
9. Iqvartut-qaa? (what kind?)
Are they$_{pl}$ picking berries? (what kind?)
10. Alikenritaakut-qaa? (how come?)
Are they$_{pl}$ not afraid of us$_{pl}$? (how come?)

Figure 3 Segment of Chapter 11 Yugtun Static Test

I also had a copy of a rubric (see Appendix D) for Arnold. I was nervously trying to set up the first session, making sure the camera was working, the interrogative chart (Figure 4) on a wall directly behind me and Arnold sitting across from me. Arnold was obviously nervous as well, not knowing what to expect of this interaction.

Interrogative Chart

(Source: Jacobson, 1995. Adapted with Permission of the Alaska Native Language Center)

			Intransitive			*Transitive OBJECT*		
						3rd person		
						s	*p*	*d*
SUBJECT	*3rd person*	*s*	+'(g/t)a-	Ø	+'(g/t)a-	:gu	ki	kek
		p		t		tgu	tki	tkek
		d		k		gnegu	gki	gkek
	1st person	*s*	~+(s)si-[1]	a				
		p	@~+ce-[2]	ta				
		d		ńuk[3]				
	2nd person	*s*	~+(t)si-[1]	t	~+(t)si-[1]	u	ki	kek
		p	@~+ce-[2]	ci	@~+ce-[2]	ciu	ciki	cikek
		d		tek		tegnegu	tegki	tegkek

				Transitive OBJECT					
				1st person			*2nd person*		
				s	*p*	*d*	*s*	*p*	*d*
SUBJECT	*3rd person*	*s*	+'(g/t)a-	nga	kut	kuk	ten	ci	tek
		p		tnga	tkut	tkuk	tgen	ceci	cetek
		d		gnga	gkut	gkuk	gten	gci	gtek
	1st person	*s*							
		p							
		d							
	2nd person	*s*	~+(t)si-[1]	a	kut	kuk			
		p	@~+ce-[2]	tnga	tkut	tkuk			
		d		gnga	gkut	gkuk			

1. A resulting **ts** or **ty** becomes **c**; **~+(t)yi** in HBC.
2. Base final **te** is dropped by these endings.

Figure 4 Interrogative Chart

Because of time limitations, I selected a section of the static test that I felt would benefit every student. After reviewing each test, it was obvious that most of the students had at least a little difficulty on section 2 (Figure 3). The directions for this part were to rewrite each of the yes/no questions as content questions using the given interrogative word, but making only minimal changes.

The grade that Arnold received for this section alone was 10 out of 20, at two points each, which came up to 50%, or an F grade. Where Arnold had the most challenge was the transformation of sentences that shift from transitive to intransitive and vice versa and include multiple subjects and objects. For example: 'Ciin nerellrusit akutamek?' 'Why did you eat akutaq?' versus 'Ciin nerellruatki akutat?' 'Why did they$_{pl}$ eat the akutaqs?' Arnold seemed to have a familiarity of the 'content' questions (who, what, why, etc.), which is not surprising because these types of questions are commonly heard by children. During informal conversations with Arnold, I would often use interrogative sentences and he would respond appropriately. Likewise, during his conversations with peers in the classroom it seemed evident that Arnold had some familiarity with the interrogative.

In this next section, I (W) am going to discuss the dialogue around DA1 with Arnold (Ar). This is when Arnold reveals what he knows as well as what challenges he faced with the first of three static tests. As Arnold entered the room, I handed him his test and asked what he thought about it. He immediately responded that it was challenging (2). Note that each separate line indicates speaker unless it runs off to another.

DA1*ArE2*

1. W: What did you think about the test?
2. Ar: It was challenging.
3. W: Tell me more.
4. Ar: Ah (flipping through the test). Well the endings were challenging. I
5. couldn't remember them, and some of the words.

Arnold appeared nervous and kept his eyes on the test in front of him. Arnold was not sure how to respond to my prompt, but I already had selected a section of the test that I wanted to concentrate on after reviewing everyone's tests. I encouraged him to tell me more about his challenges, but at the end I reverted to the particular area of the test I wanted to cover:

DA1*ArE2*

6. W: So ahm, what else? Of all of these, what was the biggest challenge for
7. you, what section?
8. Ar: When you're asking questions like which to use, like um . . .
9. W: Which, which section?
10. Ar: What do you mean 'section'?
11. W: Part I, part II, part III, part IV. . .

It seems Arnold was sharing his frustration about the test not making any sense to him because he could not formulate the appropriate questions that the test required. We were both new to DA, so I felt that I had to lead him to the section that I wanted to focus on rather than allow Arnold to show me what he really wanted to share with me. In hindsight, this was a missed opportunity from which I could have learned a bit more about Arnold's ability to make sense of what he knew and what he wanted to know.

DA1*ArE2*

12. Ar: Part V.
13. W: Part V was challenging for you?
14. Ar: Part I was challenging as well.

Arnold selected Part V, and when I reiterated, he also indicated that he had some challenges with Part I. At this point, even though I felt that I should inquiry more about what test items he did not know, I was determined to focus on the part of the test that

seemed to be a challenge for everyone. I had reviewed each test and came up with the area that most of the students missed; I would highlight this for DA1.

DA1*ArE2*

15. W: Which one of these was the biggest challenge for you? (5 sec. pause) 1 to
16. 10.
17. Ar: (15 sec. pause, looking over his test) I think all these 'cause I know I did
18. lots wrong.

Lines 17 and 18 were a clear indication that Arnold indirectly was raising a red flag that I did not acknowledge. Instead, I continued to lead him to a specific item. Arnold, after pausing a bit, chooses item number 1 (20).

DA1*ArE2*

19. W: Give me one that we could work on together.
20. Ar: (9 sec. pause) Let's do number 1.
21. W: Okay, number 1. ('ak'a-qaa mingqellrua? (how?)) number 1-aaq Yugtun
22. cauga?
23. Ar: 'ak'a-qaa mingqellrua?'
24. W: Okay, 'ak'a-qaa mingqellrua?' And you didn't have to translate this one,
25. but it's 'has she already sewn it?' now we're gonna change that to how?
26. Ar: Let's use 'qaill''.
27. W: Okay, assirpaa. Qaill' and . . . you already know that it's what?
28. Ar: 'camek' (Ar had written camek 'of what' instead of 'qaillun or qaill''
29. 'what').
30. W: And you already know it's not 'camek', but 'qaill''. Okay, and then the
31. next one is . . .

Arnold initially wrote 'camek' meaning 'of what' as the content question instead of 'qaill'' [how]. With elicitation, Arnold was self-corrected in line 26. At this point, Arnold was still not making sense of his correction; when I asked what he already knew (line 27), I further confused him and he reverted to the incorrect answer he initially had on the test. I led him back to the correct answer and asked him to move on. After a few

seconds Arnold realized that if he used 'qaill'' and with self-talk "because I'm asking you" (line 32), and he was able to self-correct (line 34).

DA1*ArE2*

32. Ar: (7 sec. pause) 'mingqellrusit' and that's wrong, because I'm asking you.
33. W: Right, and you're going to change it to what?
34. Ar: 'mingqellrua'.
35. W: Assirpaa, see? Ak'a-ll' nalluvkenaku. 'qaill' mingqellrua?' 'how did she
36. minqeq?' Assirpaa. Tauna assirtuq. Pencil-aarunii-am taingama. Taugaam
37. ak'akitugtan, una assirtuq; if you would remind me (to change his answer on
38. his test) because I want to get back to that. Tua-ll' you wanna do 2?

Arnold recognized that all the endings were challenging. The endings he was referring to were verb-sentences that could include future, present, past tenses, numbers of subjects and objects, and transitivity and intransitivity, to name a few possibilities.

In episode 2, Arnold states that he had difficulty with this test, and when asked to identify a test item to discuss, he chose item 1: 'Ak'a-qaa mingqellrua? [Has she sewn it already?] (how?).' Arnold initially wrote 'Camek mingqellrusit?' [What did you sew?], which is interesting because the original item was transitive, and he chose to transform it into an intransitive. He left out the content question, but upon addressing this, Arnold quickly provided the appropriate answer: 'qaill'' (26).

Arnold didn't think long in providing 'qaill'' when asked to look at it. It appears that he does know and is familiar with content questions in everyday Yugtun conversations. The second half of the test item showed that Arnold clearly was having difficulty matching transitive verbs in the interrogative.

In line 30, Arnold states that what he had written in the test is incorrect, and when prompted he came up with what I thought was the correct answer (34). In looking back, it was actually incorrect, but more correct than the original. In my nervousness, I overlooked it and gave him credit for his correction. 'Mingqellrua' would have been more suitable and appropriate than his initial answer in everyday Yugtun conversation.

In episode 3, I nominated item 2: 'Qamiqiquten-qaa? [Do you have a headache?] (why?)' I assumed it would be a minor correction since Arnold wrote the correct content word and just a minor semantic error in the second half of the sentence: 'qamiqiqusit'. When Arnold admitted he didn't know what 'qamiqiquten' was, I began breaking down the word-sentence as I often would do in class:

> qamiquq = 'head'
> qamiqur- = base form for 'head'
> qamiquliqe- = 'to be pained with'
> qamiquliquten → Qamiqiquten-qaa? = 'Do you have a headache?'

In this scaffolding process, I began with what Arnold knew and gradually added postbases until he produced the correct ending on his own. The step-by-step process gave Arnold an opportunity to recollect the process of expanding base forms with postbases and endings.

Episode 4 evidenced the degree of difficulty Arnold was experiencing with this chapter's interrogative endings. Although Arnold does make some sense of the Yugtun language, what seemed to be the biggest challenge is meta-language, or the technical terms used throughout the Blue Book. When I took the time to break down word-sentences, Arnold made more sense of a given test item. But since most of the test items

reverted to the book's interrogative chart, it would frustrate Arnold because he was overwhelmed by the plethora of endings from which to choose. When directed to item 4, 'Iliita-qaa qimugtema qilullruaten? [Did one of my dogs bark at you] (which?)', Arnold read 'Naliat qimugtema qilullrusit?' which he wrote for his answer. I asked how he would transform this into an interrogative sentence; he stared blankly at me and said "I don't know" (68).

DA1*ArE4*

58. W: Assirpaa. Tua-llu number 3-aaq piqarru.
59. Ar: 'iliita-qaa qimugtema qilullruaten?'
60. W: Assirpaa. 'iliita-qaa qimugtema qilullruaten?' Tua-llu elpet
61. change-aqatarlukuto 'which'
62. Ar: 'naliat qimugtema qilullrusit?'
63. W: 'naliat qimugtema qilullrusit?' Tua-ll' elpet change-aqatarluku 'which?'
64. Ar: 'naliat qimugtema qilullrusit?'
65. W: Tua-llu qaillun cimirciqsiu tauna?
66. Ar: 'naliat'?
67. W: Assirtuq.
68. Ar: I don't know . . .
69. W: Okay, 'it to you' (turning to transitive interrogative chart)
70. Ar: You know what? I really don't know how to read that chart.
71. W: Okay, okay.
72. Ar: I don't really know what third, second person is.
73. W: Okay, waten. Nauwa first person-aaq?
74. Ar: Me.
75. W: Assirpaa. Nauwa second person-aaq?
76. Ar: Them, it . . .
77. W: Elpet. I'm number 1, you're number 2.
78. Ar: Oh.

This is when I referred to the chart that identifies interrogative endings (Figure 4) and began asking Arnold about 1st, 2nd, and 3rd person. At that point Arnold began showing frustration, admitting that he didn't know how to read the chart (70). The more I emphasized 1st, 2nd, and 3rd person, the more frustrated he became. In my efforts to

provide him a clearer direction, the more confused and frustrated he became. I also became annoyed at the fact that he was not "getting it" despite the fact that the chart had been displayed in the classroom since the beginning of the semester. Arnold shows his frustration, because his sole purpose of taking Yugtun as a class was to be able to speak; unfortunately, this is not a conversational course—a realization that frustrates many students into eventually dropping out of the Yugtun program. I address this theme later in Part B.

Instead of stopping where Arnold began feeling frustrated, I even went further to attempt to make sense to him the intransitive and transitive sentenced in detail. At the end of the discussion, Arnold simply said, "That's why I really want to retake first year [Yugtun]." Arnold clearly was feeling discouraged because the charts and the discussion wasn't making any sense to him at the moment. In my attempt to assist Arnold, I only confused him further by trying to explain a chart that did not make sense to him.

Arnold was more successful in producing the correct answers for episodes 2 and 3, but he definitely became frustrated in episode 4 as the test items became more difficult—by complexity. The first two answers were easier for him to produce because he was familiar with them and had heard them in everyday conversation between his mother and grandmother. The third item that Arnold attempted involved multiple subjects with an interrogative ending toward one object, and he became overwhelmed. When I introduced the chart and started talking about 1st, 2nd, and 3rd person subject and object, it only fueled Arnold's confusion.

In hindsight I learned what Arnold knew and what he didn't know. Initially I would have thought that Arnold failed the test, but I wouldn't have known specifically where and why he made mistakes. By engaging in scaffolding and elicitation through the DA process, I was able to measure where Arnold was in his potential to learn and how much I could assist him. By himself, Arnold was able to understand basic conversational Yugtun. He definitely wanted to learn, as evidenced in his journal writing. He constructed simple sentences using Blue Book Yup'ik (BBY) with assistance from peers or me. The BBY and the rules were a huge challenge for Arnold. His turned-in assignments indicated that he was doing his work, yet when it came to rules of grammar and the use of charts with multiple subjects and objects, Arnold would get overwhelmed and withdraw from participating.

It clearly was no use for me to further my discussion with Arnold, because if I attempted to go beyond, it would frustrate him more and he would become noncommittal. Instead of conforming to the items in question, Arnold diverted several times instead of focusing on the test items. At one point, he admitted having created a similar chart that made more sense for him, but he had misplaced it.

This mediation is an indication to me that Arnold was way out of his ZPD when he began to divert into other subjects not directly related to the items in question; therefore, there was no reason for me to continue this conversation. The chart that I had attempted to use to assist him did not work. This was far beyond what he was able to do. Even all the scaffolding at that point would not lead him closer to his ZPD.

This DA showed me what he knew and what he was capable of performing. In the past, I could have said that he wasn't prepared for the test, but through the mediational session I learned that the tools with which he could have learned to transform interrogative sentences were not working for Arnold.

Arnold (DA2)

In the static test for Chapter 12, the main theme was optatives (Figure 5). Optatives are also known as commands, such as "come here," "put it on," and "eat this." There are three forms of optatives. One is the basic command, as seen above, and it is often used when demanding someone to do something without hesitation. My students referred to this type of command as "being bossy." The second use of optatives is less demanding and more commonly used in everyday language as a postbase, which would be covered in Chapter 13. This postbase is -lu-. Although this postbase is identified as a subordinative mood that roughly corresponds to the English verb forms ending in "-ing" used adverbially (Jacobson, 1995), it also can be used in place of optatives for commands and requests. Using this postbase rather than the optative provides a "slightly gentler way" (Ibid., p. 240) of requesting a favor of someone. The third form of making commands, by incorporating the -qar- postbase, creates a polite tone, as in English "please come here," "would you put it on?" or "why don't you eat this?" Following is an example of how the optatives change by incorporating the different forms using the verb base 'tai-' meaning 'to come':

Taigi = 'come here' ("bossy")
Tailuten = 'come here' (more gentle)
Taiqaa = 'please come here' (polite)

Optative Chart

(Source: Jacobson, 1995. Adapted with Permission of the Alaska Native Language Center)

			Intransitive			*Transitive OBJECT 3rd person*		
						s	*p*	*d*
SUBJECT	*3rd person*	*s*	@~+li-	Ø	@~+li-	ku	ki	kek
		p		t		tgu	tki	tkek
		d		k		gnegu	gki	gkek
	1st person	*s*		@~+lii	@~+la-	ku	ki	kek
		p		-lta		ut	put	gput
		d		@~+luk		uk	puk	gpuk
	2nd person	*s*			@+		ki	kek
		p	@+	ci	@+	ciu	ciki	cikek
		d		tek		tegu	tegki	tegkek

				Transitive OBJECT					
				1st person			*2nd person*		
				s	*P*	*d*	*s*	*p*	*d*
SUBJECT	*3rd person*	*s*	@~+li-	nga	kut	kuk	ten	ci	tek
		p		tnga	tkut	tkuk	tgen	ceci	cetek
		d		gnga	gkut	gkuk	gten	gci	gtek
	1st person	*s*	@~+la-				mken	mci	mtek
		p					mteggen	mceci	mcetek
		d					megten	megci	megtek
	2nd person	*s*	@+	nga	kut	kuk			
		p	@+	cia	cikut	cikuk			
		d		tegnga	tegkut	tegkuk			

Figure 5 Optative Chart

Of the 35 items in part I of the test (the part was worth 52.5 points, with each item worth 1.5 points), Arnold missed 13, which would have given him a grade of 75%, equivalent to a C grade. Nine items had significant errors worth one point each. A segment of the static test appears in Figure 6.

I. Give Yup'ik words for each of the following: (assume *present time,* unless told otherwise, and assume that "let's" means "three or more of us," unless told otherwise) (1.5 pts. each; 52.5 total) (f = future)

1. help me	13. make coffee for us	25. please tell me
2. write to me (f)	14. sit down	26. please come here
3. come here	15. eat this	27. let's go outside
4. visit again (f)	16. don't be afraid of them (f)	28. let's$_2$ go outside
5. pass that (to me)	17. don't eat them	29. let's$_2$ not go outside
6. give me money	18. leave it alone	30. let's$_2$ not go outside (f)
7. fill my cup	19. don't leave it behind (f)	31. stop crying
8. wake up	20. please ask him	32. take your coat off
9. come with me	21. lie down	33. close the door
10. get up	22. sleep	34. turn off the light
11. wash your face	23. put it on	35. take it
12. wash your hair	24. put it on (f)	

Figure 6 Segment of Chapter 12 Yugtun Static Test

As an L2 learner, Arnold seemed aware of the basic concepts such as commands, but he struggled to find the BBY translations of the test items (Figure 6). Compared to his results on the Chapter 11 static test, Arnold demonstrated that he was more familiar with the content of this chapter from the previous chapter. The optative chapter is more familiar because children hear optatives from a very early age. Arnold was more engaged and positive. His face would brighten when we came across a command he was familiar with. Oftentimes he would say, "I remember hearing that from my mom when I was a kid." There were two common mistakes on this test that L2 learners struggle with, and such was the case with Arnold.

Episode 5 shows a very common mistake that L2 learners make between the English phrases "get up" and "wake up." The Yugtun word for the former is 'makten'

and for the latter 'tupii.' Most often a caretaker would say 'makten', which means 'get up', to tell them to get out of bed. Children grow up assuming that 'makten' is synonymous with 'tupii', which is a less common term meaning 'wake up'. Upon identifying this, Arnold responded with the answer he wrote on his test: 'makluten' (19). But the Blue Book answer was 'tupii.' As mentioned earlier, the more common of 'makten' and 'tupii' is 'makten.' In this case Arnold not only used what is most commonly heard at home, but he also used the subordinative from the upcoming chapter. Although Arnold used 'makluten' as his answer, I gave him credit but did emphasize the alternative use, 'tupii', using a scaffolding method (30, 31) until Arnold produced the answer on his own (38). This was evidence that he was in his ZPD; he selected a term that he had heard growing up and it made sense to him to use it even though it was not BBY. I allowed him to use 'makluten' but did provide him the BBY so that he knew the difference between them. Arnold was more involved during this DA than he was with DA1 for two reasons. One, he knew that the DA time was a friendly and supportive conversation about the test, and two, the theme of this particular chapter made more sense to him because the terms used in this chapter were words he heard growing up.

DA2*ArE5*

18. W: And the same way with 'wake up', number 8.
19. Ar: 'makluten'
20. W: You wrote 'makluten', and that's written nicely, because that's what
21. we would say it, so I want you to circle that
22. Ar: Circle 8?

23. W: Yeah, circle 8. But 'to wake up' is . . .
24. Ar: 'tupag-'
25. W: Assirpaa. 'tupag-'
26. Ar: (mumbles 'makluten')
27. W: and then if it has a consonant you add an 'a', but then what happens to
28. 'a-g-a'?
29. Ar: 'a-a'
30. W: 'a-g-a' becomes . . . (writes on scratch paper) 'a-g-a', 'a-g-e',
31. and 'a-n-g-a' —
32. all these endings become 'i-i'.
33. Ar: Oh! (remembers the rule). I didn't know that.
34. W: And that's from last year. Mm-hmm. (watching Ar's correction on his
35. test). So what would that be?
36. Ar: This one?
37. W: Mm-hmm.
38. Ar: 'tupii'?
39. W: Assirpaa. 'tupii'.
40. Ar: What's this then? (pointing to 'makten')
41. W: That's 'get up'
42. Ar: Is it 'get up' like sleeping'?
43. W: Like you're lying down, and 'makten'! (claps hands) 'get up'!
44. Ar: Oh.

Episodes 7 and 8 were interesting in the sense that Arnold omitted answers for both of them. These are items 11 and 12 on the actual test (Figure 4).

DA2*ArE7*

1. W: And so, now, 'wash your face'.
2. Ar: (sighs deeply)
3. W: What's that ahm pan where you wash your face?
4. Ar: 'qantaq'. No.
5. W: 'something'-cuun. (8 sec. pause). Have you heard of 'ermigcuun'?
6. Ar: (shakes head)
7. W: Okay. 'ermigcuun' is 'a device to wash your face'
8. Ar: 'basin'?
9. W: 'basin' right. And so 'ermigcuun', if you take the '-cuun' off, what do
10. you get?
11. Ar: 'ermigtuq'
12. W: and if you took the '-tuq'off you have. . .
13. Ar: 'ermiga'?

14. W: Assirpaa, you get 'ermig-' (writes it down on scratch paper). Okay, and
15. then you're adding an 'a' like you did this one here (referring to earlier
16. sentence), but then it's flanked, so you're gonna drop it. What's that?
17. Ar: 'ermia'?
18. W: Assirpaa. Kitak cimirru.

DA2*ArE8*

92. W: Tua-llu ahm, 'wash your hair'. Your dad doesn't say that in his barber
93. shop?
94. Ar: (shakes his head)
95. W: The base form for that is (writes 'qulite-'). And if ends in a 't-e' but it's
96. not a special 't-e', all you do is add an 'n'.
97. Ar: 'quliten'?
98. W: Assirpaa. Cimirru. Qaillun?
99. Ar: 'quliten'
100. W: Assirpaa. And then you have 'quliten' because it ends in a 't-e'.

Yup'ik 201 Chapter 12 Test

I. Give Yugtun words for each of the following: (assume *present time,* unless told otherwise, and assume that "let's" means "three or more of us," unless told otherwise) (1.5 pts. each; 52.5 total) (f = future)

1. help me
2. write to me (f)
3. come here
4. visit again (f)
5. give that (to me)
6. give me money
7. fill my cup
8. wake up
9. come with me
10. get up
11. wash your face
12. wash your hair
13. make coffee for us
14. sit down
15. eat this
16. don't be afraid of them (f)
17. don't eat them
18. leave it alone
19. don't leave it behind (f)
20. please ask him
21. lie down
22. sleep
23. put it on
24. put it on (f)
25. please tell me
26. please come here
27. let's go outside
28. let's$_2$ go outside
29. let's$_2$ not go outside
30. let's$_2$ not go outside (f)
31. stop crying
32. take your coat off
33. close the door
34. turn off the light
35. take it

Figure 7 Segment of Chapter 12 Yugtun Static Test

Although Arnold eventually produced the correct BBY terms (17, 99), it took some time to assist him in finding the base form for each. In hindsight, I figured that although the two items were vocabulary words for the chapter, they may have been too insignificant for Arnold to recall for the test.

In earlier times, before running water and sewage systems were introduced in rural communities, getting water meant work. The ice, often collected using six-foot-long ice picks and carried on dog sleds, was melted in whatever containers were available in the homes. Bathing and washing were limited and were a privilege for children. I remember that as a child I ran to my grandmother's house many times just so

that she could smell my hair or my face because I had just washed up. It was common when we were children to wash our hair once a week.

For Arnold to make a disconnect with these vocabulary items must be so insignificant that he simply forgot them for the test; they simply were not in his "vocabulary bank," meaning he really does not use the word, nor is it used by this generation of learners as it was by earlier generations. An older student who experienced a shortage of water might have made a stronger connection to these words than did Arnold, who grew up with plumbing in his home. Up to this point I had taken for granted all the vocabulary used in BBY. I realize that this particular generation of students and those to come may not have a strong connection to words that were commonly used when I was growing up and that are used throughout the Blue Book. This situation of Arnold not making connections to vocabulary like water, washing of hair, and bathing could be teachable moments I could incorporate in the future.

All in all, Arnold showed significant connection with this DA and was more engaged. His participation in class was even more noticeable. There were occasions when Arnold would ask his peers about concepts he was not certain of. There were other times when he led discussion about a topic because he "had heard them often" from his mother and grandmother while growing up. Previously in DA1 the content of the test was so far over his ability to grasp that there was really no reason to continue the conversation. In DA2 Arnold felt more at ease, so we covered significantly more in conversation about the test. I shared my enthusiasm in Arnold's journal for a good job he did on this particular test. He answered:

> Quyakacagartua [I am very pleased] that I passed the test (November 14). Ii-i, tua'll' I am getting a better hold of the class. I just have to catch up to the class, the charts will help a lot now that I have a good idea (Dialogue Journal, 11/17).

Realizing that DA2 was a process to help him better understand the content of the test, Arnold began showing more commitment to his learning. It is important to note that Arnold's change, noted during the DA session, carried over into the classroom. He asked more questions in class. Not only did the mediation help within the context of the "assessment," but also within the context of "teaching." These findings support of the tenets of dynamic assessment, namely that teaching and assessing are not separate but connected (Poehner 2005).

At this point I had reconstructed the interrogative chart from Chapter 11 and displayed it on the classroom wall as well as made photocopies of smaller versions for each student to show "me, you, him" for 1st, 2nd, and 3rd person singular, along with "us_{pl}, us_2, you_{pl}, you_2, and $them_{pl}$, and $them_2$" for 1st, 2nd, and 3rd person plural and singular. I was determined to reconstruct the chart so that it was meaningful not only for Arnold, but also for other students who may have had similar frustrations but did not express them as openly as Arnold had. It is quite overwhelming to view the chart without any background knowledge about 1st, 2nd, and 3rd person. What increases the challenge is that Yugtun has not only singular and plural subjects and objects, but also dual subjects and objects. The frustration for Yup'ik students arises in conceptualizing the dual subject and object element of the language; in school, English is the basis by which they learn language structure. Most teachers in Yup'ik villages are not aware of

the fact that the Yup'ik language has the dual subject and object, which is not found in English. Arnold was using the reconstructed chart more than he had the original and seemed more confident referring to it. During the discussions about the test items, Arnold referred to the chart more than he had earlier because this chart, which I reconstructed after our last conversation, made more sense to him. He was recognizing "who was doing what to whom," as I would often say in class when discussing transitivity. Figure 8 is a sample of the reconstructed chart, highlighting the changes from the original (Figure 4).

The revised chart made more sense to Arnold. DA1 indicated that he was not in his zone to learn; he was not making sense of the content or the assignments. The actual DA1 may have made him leery because the dialogue throughout was about how poorly he was doing and how the test items did not make any sense to him. There were six episodes total for DA1. DA2 was quite different; Arnold was more engaged. He asked more questions, and he was nodding and acknowledging. In comparison to DA1, DA2 had 18 episodes—most of which were minor errors that Arnold self-corrected.

Interrogative Chart

(Source: Jacobson, 1995. Adapted with Permission of the Alaska Native Language Center)

			Intransitive			*Transitive* ***OBJECT***		
						3rd person		
						to *him, her, it*	to *them*$_{pl}$	to *them*$_2$
SUBJECT	3 S	*he, she, it*	+'(g/t)a-	Ø	+'(g/t)a-	:gu	ki	kek
	P	*them*$_{pl}$		t		tgu	tki	tkek
		them$_2$		k		gnegu	gki	gkek
	1 S	*me*	~+(s)si-	a				
	P	*us*$_{pl}$	@~+ce-	ta				
		us$_2$		ńuk				
	2 S	*you*	~+(t)si-	t	~+(t)si-	u	ki	kek
	P	*you*$_{pl}$	@~+ce-	cı	@~+ce-	ciu	ciki	cikek
		you$_2$		tek		tegnegu	tegki	tegkek
				Transitive ***OBJECT***				
				1st person			*2nd person*	
				to *me*	to *us*$_{pl}$	to *us*$_2$	to *you*	to *you*$_{pl}$	to *you*$_2$
SUBJECT	3 S	from *him, her, it*	+'(g/t)a-	nga	kut	kuk	ten	ci	tek
	P	from *them*$_{pl}$		tnga	tkut	tkuk	tgen	ceci	cetek
		from *them*$_2$		gnga	gkut	gkuk	gten	gci	gtek
	1 S	from *me*							
	P	from *us*$_{pl}$							
		from *us*$_2$							
	2 S	from *you*	~+(t)si-	a	kut	kuk			
	P	from *you*$_{pl}$	@~+ce-	tnga	tkut	tkuk			
		from *you*$_2$		gnga	gkut	gkuk			

Figure 8 Reconstructed Interrogative Chart

Arnold (DA3)

The Chapter 13 static test contained four parts. I chose not to focus on the last part, nor did I score it as part of the test since this was the students' first lengthy writing assignment. In the past I would have scrutinized every word and marked every item misspelled. What I learned through the DA process is to focus on how a student

produced meaningful attempts. The last part of the static test asked for the student to combine short sentences with the use of the subordinatives. Every student did well enough to where I did not correct the section, but I gave them points for using the subordinative appropriately. Arnold did considerably well with this last test. He received 70 points out of 80 possible, which gave him an 88%, or a B. There were minor mistakes throughout the test. Chapter 13 covered subordinative endings.

ESK 201—Test on Chapter 13

I. Change the following indicatives into the corresponding subordinative: (*for example, given* aquiguq, *you would write* aquiluni) *(2 point each; 20 points total)*

1) ner'ukut
We are eating
2) ceńirtaa
He is visiting her
3) pisciigatua
I can't V
4) aqvatua
I am fetching
5) qavartuq
He is sleeping
6) caliukut
We are working
7) atunritak
He's not using them$_{pl}$
8) qianritut
They're$_{pl}$ not crying
9) tangeqsaitai
She hasn't seen them$_{pl}$
10) piyuituten
You don't V

II. Translate the following Yugtun: *(2 pts. each; 20 total)*
1) Anna is dancing well. 2) Quanah is singing poorly. 3) Panika is working without sleeping. 4) Duke stays here without working. 5) We$_2$ sat down and ate. 6) It is cold and windy. 7) They scolded me angrily. 8) They scolded me being angry at me. 9) Maya threw it away on purpose. 10) AJ spilled it accidentally.

III. Translate Yugtun: *(4 points each; 20 total)*
1) We are going to go to that pond over there to hunt birds. 2) The men watched laughing now and then, but the women watched crying continuously. 3) I will try to fix the outboard motor using your tools. 4) I took the cup from the shelf up there so that I could drink some water. 5) Arnold woke up, got up, washed his face, and went out without eating.

IV. Translate each of the following: *(10 pts. each; 20 total)*
My sister's husband swam to the island in search of eggs.
Do not enter the church without first putting on your new shirt.

Figure 9 Segment of Chapter 13 Yugtun Static Test

This was an exciting chapter for all of the students because there were many incidents in the story "Cetugpak," which they had been reading and in which where they heard verbs attached to the -lu- postbase. In Chapter 12, several of the students who knew enough Yugtun wrote the optatives with a subordinative and yet they didn't know why; they had heard it growing up. Following is the section of the test I focused on.

Episode 8 shows one of the major errors that Arnold made on the test. At the time the static test was administered, we had just completed 10 days discussing subordinatives. On part II, item 5 Arnold was to translate 'We$_2$ sat down and ate.' He wrote 'Aqumnuk nerluk-llu,' which in no way was salvageable although the base forms for 'to sit' and 'to eat' were correct. What Arnold attempted to write was 'Aqumellruukuk nerlunuk-llu,' which he completely did not write correctly. There was no way to even slightly correct either of the words Arnold wrote for his answer.

I began to scaffold with Arnold beginning with the first word, 'to sit', followed by the past-tense postbase, and completing it with an ending. Upon completion, Arnold produced the correct answer (84).

DA3*ArE8*

70. W: Tua-llu number 5-aq. Ahm, base form-aara 'to sit down' cauga?
71. Ar: 'aqume-'
72. W: Assirpaa. Tua-llu we're using that (writing the past-tense form '-llru-').
73. Ar: Okay.
74. W: Do I have to change anything?
75. Ar: (4 sec. pause)
76. W: If I'm going to add the past-tense, do I need to change anything?
77. Ar: No.
78. W: Kiingan waten?

79. Ar: Yeah.
80. W: And for 'us two' I'm going to use this and that 'u' from here and then
81. 'the two of us' (first person intransitive dual ending [from page 22])
82. Ar: '-kuk'
83. W: Mm-hmm. Cauga?
84. Ar: 'aqumellruukuk'
85. W: Assirpaa.

The discussion shows that Arnold was aware of the minor mistake he made in the test item, and with minor elicitation (74, 78, and 80) he responded appropriately and with confidence. Realizing that there could be an alternative word to use, Arnold asked the following:

DA3*ArE8*

86. Ar: Then when do we use this? (the ending '-lunuk')
87. W: This one's *only* for subordinative.
88. Ar: Okay.

Since Arnold could now understand terms used in the Blue Book, I simply responded with the use of meta-linguistics and he understood, responding with an affirmative (88). At this point, Arnold asked, "When do we use this?"—pointing to the subordinative ending (86). This is when I explained that when there are two verbs in a sentence, there is a main verb followed by a subordinative. Once Arnold felt comfortable with the process, I led him into other examples.

The next episode indicated that we spent only a short time on the subordinatives. The test item (part III, item 5) read, 'Arnold woke up, got up, washed his face and went out without eating.' Arnold wrote '[Arnold] maktuq, nangerluni, erumaluni, ayagluni, nerellrenrituq.'

DA3*ArE9*

114. W: And speaking of which, I want to go to part III item 5. So when you
115. wake up, how do you wake up? (Asking because this sentence portrays
116. Arnold: 'Arnold woke up, got up, washed his face, and went out without
117. eating.' The other reason too, is that Arnold used the base form 'makte-'
118. instead of 'tupag-' for 'to wake up')
119. Ar: (12 secs. silence)
120. W: What's 'to wake up'?
121. Ar: 'tupag-'
122. W: Assirpaa.

By simply thinking through the item (119), Arnold produced the appropriate answer. What I've learned about Arnold is something that I should have known all along. Turn at talk, or processing time through talking, for Indigenous people—even in institutional settings—is often not provided by instructors. Allowing Arnold and others the time to process an item, and providing enough time for them to think about it, often leads them to an appropriate response. Although Arnold responded with the right word for 'to wake up,' he indirectly asks, "What's the difference between 'makte-' and 'tupag-'?" which he was not able to do in DA1 (123). Arnold was engaged; he understood the content and inquired about things he did not know.

DA3*ArE9*

123. Ar: I get confused with this one (meaning 'makte-') and 'tupag-'
124. W: Right. So how would you say 'Arnold woke up'?
125. Ar: 'Arnold-aaq tupagtuq . . . tupallruuq'
126. W: Assirpaa. 'tupallruuq' (writing it on scratch paper). Now from here on
127. it's going to be in the subordinative. And then 'to get up'
128. Ar: 'nangerluni'
129. W: Or. . . (makes motion of rising) 'mak . . .'
130. Ar: 'make-'? What's 'make-'
131. W: 'makte-'
132. Ar: 'makte-'? 'to stand up'? 'to sit up'?

133. W: To, to, to . . .
134. Ar: 'to sit up'?
135. W: Yeah, like people say, "Makten!" You've heard that before, right,
136. when you were a kid?
137. Ar: Yeah.

Arnold was ready to discuss the test item and know that he was making sense of the topic. I incorporated a grammatical term (127), and he responded without hesitation even though his answer was not the term I was hoping for, which led to more elicitation prompted by Arnold's inquiry (130). In the following section, I used a grammatical term to discuss further his inquiry from line 130. I brought him back to a discussion we had been having regarding the process of the use of the subordinative with base words ending in 'te'. At that point Arnold immediately responded with the right term (140).

DA3*ArE9*

138. W: Okay. So the subordinative is going to be 'mak . . .-' and because
139. it has a 'te' I'm going to use that (@lu)
140. Ar: 'makluni'?
141. W: 'makluni', and 'wash his face'
142. Ar: Yeah, and I'm have trouble remembering that . . . 'qu-' something.
143. W: 'ermig-'
144. Ar: '-tuq'
145. W: Nuu. It's gonna be . . .
146. Ar: 'ermigluni'
147. W: Assirpaa. 'ermigluni' and then . . . 'AND went out'
148. Ar: 'ayagluni-llu'
149. W: Assirpaa. And then, because 'nere-' ends in a vowel, which one am I
150. going to use? Am I going to use '.vke-' or am I going to use '+peke-'?
151. Ar: '.vke-'
152. W: '.vke-' and '@na'.
153. Ar: (3 sec. contemplation) 'nerevkenani'
154. W: Assirpaa. Kitak kitugesgu tamalkuan tauna. 'Arnold-aaq tupallruuq,
155. makluni, ermigluni, ayagluni-llu nerevkenani.'

There were elements of the correct terms, but again, as in DA2*ArE5,* Arnold used the 'get up' (131) word instead of the 'wake up' word, 'tupag-'. He also used the term for 'stand up' (127) instead of 'get up', the word for 'wash' instead of 'washing face', and the 'leave' (147) word instead of 'to go out.' It also showed that Arnold was still challenged with combining a succession of subordinatives in a sentence as this test item requested. As with Arnold, the students who have passive knowledge of Yugtun have heard subordinative words mostly in isolation when directed to them. This chapter provides for the L2 learner a fast-paced overview of the uses of the subordinative in such a short time. Once I assisted Arnold through a step-by-step process in reconstructing the whole sentence, with elicitations (120, 124) followed by an explanation of the use of subordinatives (126, 127), he eventually produced the correct

sentence. I began implicitly, and knowing that every word-sentence was going to be a struggle for him, I led him toward explicit elicitations (145, 147, 149, 150) until he produced the final result (158).

Arnold felt more at ease in DA3 and even inquired about topics he was not familiar with (E8: 86; E9: 123, 129, 131, and 133). This DA session also showed how engaged Arnold was in that he made affirmations (E8: 73, 77, 79, 88, 92, 100, and 103). Unlike in the initial DA (DA1), Arnold was more in tune and focused on the subject and was willing to adapt his answers with ease.

I felt that Arnold was more in his ZPD. He asked more questions related to the topic and took the suggestions and change in his static test with appreciation. As a teacher, I learned that students like Arnold can overcome challenges with assistance when they feel ready to make that leap for change.

At the end of the session, I asked Arnold what he thought of the semester overall and what his biggest struggle had been. He said, "Just everything. Everything. I struggled with everything. Every assignment. It was hard, I thought" (DA3*ArE10:* 191, 192). When asked how things could have been better for him, he responded, "You know, I really don't know. I always had a problem [in class]. It took me extra time to learn about something" (DA3*ArE10:* 194–196). Arnold did struggle, but I learned that the only way that I could assist him was getting to his level of learning and have him teach me how he learns. At this juncture, Arnold was inviting me to his space of actual development, which would be the basis where his learning would occur, and I did not understand it at the moment. It was a personal struggle for me as well as a teacher

because I wanted to help Arnold and yet I was frustrated that he was not at that space of learning where I wanted him to be at the moment. What Arnold taught me is that he, like many students, will achieve that level of knowledge when he is ready for it. Arnold wasn't ready in DA1, but in DA2, he was beginning to understand the process of mediation and was willing to open up. In DA3, he felt safe enough to share both what he knew as well as what challenged him. I was then able to assist him with his guidance. He made sense of the content we were working on, and he was willing to share his challenges knowing that we would correct them together. Arnold felt more at ease because he realized in DA2 and DA3 that it wasn't about admonishing him for not doing the right thing; on the contrary, it was a conversation about what he knew and how he could do better with the static test. Issues about the Blue Book were still unresolved—most of which were the rules and trying to make sense of them. At the end of DA3, when asked how the whole course could have been better for him, Arnold says, "You know, I don't really know. Maybe hearing it [the Yugtun language] more could have been more helpful. . . . I always had that problem. It took me extra time to learn about something." The fact that Arnold felt safe to discuss his challenges once again demonstrates his desire to learn to speak Yugtun and wanting extra time to process it. Unfortunately, in most cases language classes are faced with how much material to cover at a particular time. This, as in Arnold's case, leads to frustration for the learner.

Anna

Anna's father is Yup'ik and her mother is Kass'aq. She grew up speaking Yugtun, as did other children in her community. Although she comes from a village that recently was an all-Yugtun-speaking community, she sees that there are more and more children speaking English as their first language. Anna's generation was exposed to Yugtun at home and English in the school. As with many Yup'ik communities, Anna's village is becoming more influenced by English as technology becomes available. Anna's goal is to become a classroom teacher in her village when she completes her undergraduate degree. When asked why she was taking Yugtun at the university level, she wrote, "I was most fortunate to come to [the university] where my language is taught as a four year long class! This was my chance to really learn about the complexity of my language and my chance to master it" (Dialogue Journal, September 17, 2008). Anna is so aware of the declining stage of Yugtun speakers in the younger generation that she wants to learn reading, writing, and speaking at the college level to be able to teach Yugtun when she returns home. Anna shared with me a paper she wrote for a different class in which she wrote:

> One of my most important goals in life is to teach that the ability to speak, read, and write in the Yup'ik language fluently is an important aspect in keeping the culture alive. At the rate that the language is depleting, it isn't enough anymore that people just speak it. Learning to read and write it is critical to the preservation of the language in hopes of passing it on to future generations (ED 201, Overarching Goals Assignment, 12/08).

Anna is aware of the grave state of the language, and she sees the need to learn to read and write Yugtun in the hope of maintaining it. Of the 40 days provided for this class, Anna attended every day. She completed assignments on time and shared her inquiries about topics that she wasn't sure of during class time or in her dialogue journal entries. There were two assignments that Anna brought in late but turned in a day later. Anna actively participated in class activities and inquired often when a term she didn't understand was used. She made note of those new terms, and she would often use familiar words in their place in her assigned work. Anna had passed first-year Yugtun with a B.

Anna (DA1)

Anna's seven-part static test demonstrated that she had some difficulties on the expanded use of interrogative in part II (Figure 10). Of the 10 sentences that were to be rewritten (each worth two points), one point was taken off from item 10 and item 6. One-half point was taken off from items 3 and 4. If Anna were graded for this particular section alone, she would have received a 70% or a C– grade.

Yup'ik 201 Chapter 11 Test

II. Rewrite each of the given "yes/no" questions as 'content' questions using the given interrogative word, but making only minimal changes; Don't translate. (2 pts. each; 20 total)
Example: *Neryugtuten-qaa? (what?)* _____ *Camek neryugcit?*
Do you want to eat? (what?) *What do you want to eat?*

1. Ak'a-qaa mingqellrua? (how?)
Did she already sew it? (how?)
2. Qamiqiquten-qaa? (why?)
Do you have a headache? (why?)
3. Iliita-qaa qimugtema qilullruaten? (which?)
Did one of my dogs bark at you? (which?)
4. Elitnauristem-qaa tangerrsugaanga? (when?)
Does the teacher want to see me? (when?)
5. Unitellruan-qaa nacan? (where?)
Did you leave your hat? (where?)
6. Ukuk-qaa aliimatek kipucugak? *(who?)*
Does he want to buy these$_2$ mittens? (who?)
7. Nerqatartukuk-qaa? (what?)
Are we$_2$ about to eat? (what?)
8. Alinguten-qaa? (of what?)
Are you afraid? (of what?)
9. Iqvartut-qaa? (what kind?)
Are they$_{pl}$ picking berries? (what kind?)
10. Alikenritaakut-qaa? (how come?)
Are they$_{pl}$ not afraid of us$_{pl}$? (how come?)

Figure 10 Segment of Yugtun Chapter 11 Static Test

In reviewing her test, it was evident that Anna was familiar with the content questions (who, what, how many, etc.), although in item 6 and item 10 she definitely was most challenged with the transitive verbs: who was doing what to whom, where subject and object can either be singular, plural, or dual. Item 3 and item 4 had very minor (one-letter) errors, but these were the sort of errors a natural learner of Yugtun would make at an early age.

During the DA session, I focused on part II since she had the most difficulties there, especially toward the last half of the section. When asked which of the test items she was challenged with, after an 11-second pause, Anna nominated item 10. Interestingly, item 10 was also what I noticed to have been the most challenging for her. This demonstrates how aware Anna is of her own language development. Instead of

writing the correct answer, 'Ciin alikenricikut', Anna wrote 'Ciin alikenritarpekut.' 'Alikenricikut' is used only with the correct content question as well as the correct subject(s) and/or object(s) or both, either in the intransitive or the transitive interrogative. Anna wrote the item incorrectly in that, although she used a content question, 'ciin', she used the indicative word that translates to 'why' and 'you are not afraid of us', which does not occur Yugtun. The following excerpt shows the dialogue about item 10.

DA1*AnE2*

9. W: Assirpaa. I'm not going to go over everything in the test, but I want to
10. mostly focus on part II on page 2; 2 and 3. And you notice that I didn't make
11. any marks on your test. Which one of those on part II did you have difficulty
12. with? (3 sec. pause) Rewriting 'yes/no' questions as 'content' questions
13. using the interrogative, how, why when, which, how come? Those kinds of
14. things.
15. A: (pause 11 sec.) Number10. Okay. 'alikenritaakut-qaa?' (how come?)
16. W: Okay.'alikenritaakut-qaa?' Assirpaa. And you're supposed to change
17. that to what?
18. A: 'how come?'
19. W: Mm-hmm.
20. A: 'ciin-gguq?' 'ciin-kiq?'

In line15, Anna is using private speech to make certain she has the correct content question: 'ciin-gguq' meaning 'why (inquired someone)?' and the latter meaning 'I wonder why?'—both of which could be correct but not for this particular test item. In the following excerpt I elicit Anna in response to the incorrect private speech above.

DA1*AnE2*

21. W: Mm-hmm, or just . . .
22. A: 'ciin alikenritarpekut?'
23. W: And you weren't sure?

24. A: And I wasn't sure if that was the current[2] way to say 'how come'.
25. 'alikenritaakut' 'he's not afraid of us.'
26. W: Okay, 'him' (looking at chart on wall), 'him' being . . .
27. A: second person
28. W: Second person?
29. A: Third person, third person.
30. W: So you would use 'alikenrite-' and this 'a' (from +**'(g/t)a-**), and 'us lots'
31. A: (thinks out loud for possibilities, correcting herself as she finds one that
32. doesn't fit, and choosing another, and finally after 12 seconds comes up
33. with) 'alikenritakut'
34. W: Huh?
35. A: '-takut'
36. W: Assir . . . so this is . . . that's it! Mm-hmm. Kiingan '-takut'. 'ciin
37. alikenritakut?'
38. A: So when I said 'alikenritarpekut' that is not correct?
39. W: Yeah, because you're saying 'you to us guys'.
40. A: Mm-hmm.
41. W: So that's 'alikenritakut'.
42. A: Ih![3]

After Anna's first unsuccessful attempt (24) and an unsuccessful elicitation (226, 28, 30) I asked why she wasn't sure of her answer. Although Anna recognized that there was something wrong with the sentence formation, she was not able to pinpoint the error. She made two unsuccessful attempts to correct, but she still was not able to produce the correct answer.

Since Anna couldn't articulate the problem, I pointed to the oversized interrogative chart on the wall (Figure 11) and guided her with more elicitation relating to the item (30).

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[2] We had been talking about language shift since the beginning of the semester, so Anna is referring to a possibility of her using a "new" way of using the interrogative, but in this case her initial choice alikenritarpekut was not the appropriate alternative.

[3] This is the closest equivalent to a sound I could replicate. When the Yup'ik students in this particular class feel good about something positive that they've done, or when they see their peers do or say something correctly, they collectively have come up with this sound to acknowledge the positive outcome. This is common in Yup'ik homes as well.

				Transitive *O B J E C T*					
				1st person			*2nd person*		
				s	*p*	*d*	*s*	*p*	*d*
S U B J E C T	*3rd person*	*s*	+'(g/t)a-	nga	kut	kuk	ten	ci	tek
		p		tnga	tkut	tkuk	tgen	ceci	cetek
		d		gnga	gkut	gkuk	gten	gci	gtek
	1st person	*s*							
		p							
		d							
	2nd person	*s*	~+(t)si-	a	kut	kuk			
		p	@~+ce-	tnga	tkut	tkuk			
		d		gnga	gkut	gkuk			

Figure 11 Segment of Interrogative Chart

Anna seemed confused, so I directed her to the chart (30), which identifies the number of subjects (for this explanation, it has the number of objects highlighted). At this point, I used gestures to direct her to the chart (30). Anna began thinking out loud, and after 12 seconds came up with the BBY answer (30–32). During her silence, Anna focused on attempting to make sense of the chart. I made an affirmative comment and repeated her final answer. Once Anna realized where she initially went wrong in the test answer, she summarized with, "So when I said 'alikentarpekut', that is not correct?" I responded with, "Mm-hmm," and recapped by repeating the item she had just corrected.

I asked Anna to choose another question that she found difficult. After a 21-second silence, she nominated number 6. Again she chose the problem that I also had chosen as the one she needed to work on; I had highlighted it as partially incorrect on the static test. Items 6 and 10 were more of a language-shift issue. It seems that Anna was comfortable with "kitum" instead of the correct term "kia" since she would use

"kitum" in her everyday conversations with peers and "get away" with it. But since this was a static test, also known as the Blue Book test, the standardized Yup'ik is required for a correct answer. The second portion of item 6 that Anna missed was actually the interrogative portion. It became clear that although the interrogative chart was available during the test, Anna had written her answer without the aid of the chart (as was the situation with number 10). I find it common that students who know Yugtun, or have had significant knowledge of the language, will most often disregard the chart and attempt to write from what they think they know. Anna was unclear at first as to how to use the chart to get to the standardized ending.

DA1*AnE3*

42. W: What else did you have problems with, or were challenged with?
43. A: (21 sec. pause, as A goes through test) Number 6
44. W: Number 6? Yugtun.
45. A: 'ukuk-qaa aliimatek kipucugak?'
46. W: Assirpaa. 'ukuk-qaa aliimatek kipucugak?'
47. A: 'kipucugak'
48. W: Mm-hmm . . . and you're changing it to 'who?'
49. A: 'kitum kipucugaak ukuk aliimatek?'
50. W: . . . and you have
51. A: 'kitum'
52. W: 'kipucugaak ukuk aliimatek?' Now, ahm.
53. A: (whispers the sentence from line 49 above) 'who wanted to buy
54. these gloves?'
55. W: Mm-hmm.
56. A: Assirtuq?

At this point, Anna was not sure whether 'kitum' (49) could be used properly in the sentence. I repeated the sentence with the word she had chosen, attempting to elicit her to using another word. Anna then asked whether 'kitum' was okay (51). With a little more elicitation, Anna remembered the proper content question word, 'kia' (59).

DA1*AnE3*

57. W: Ahm. Actually if you use ahm, instead of using 'kitum' can you think of
58. something else?
59. A: 'kia'?
60. W: Assirpaa! Nutaan. 'kia'
61. A: 'kia kipucugaak. . .'
62. W: 'kipucug. . .' because it ends in a 'g' '-cug-', '-cug-' which of these
63. are you going to use (referring to the chart on the wall)?
64. A: 'g'
65. W: Nuu. This is for vowels.
66. A: Oh. Tamaramken.[4]
67. W: Okay. 'kipu-' (writes the base form on the board (writes) 'kipucug-'.
68. Now which of these am I going to use (+**'(g/t)a**)? This one is
69. used with words ending in two vowels (referring to the 'g')
70. A: Okay. 't'
71. W: Assirpaa.

As I attempted to elicit Anna to the area on the chart for the right ending, she simply said, "I've lost you" (66). This indicated that since Anna was familiar with the language, she wasn't really focused on the chart but had attempted to come up with the answer from memory. Anna's language is proficient enough to where the chart seemed more of an obstacle than an aid for her when I was trying to assist her. Even though Anna found the correct content question to use, 'kia', she still needed some help in using the correct verb. Anna was not quite confident in her choice, which she alluded to by raising the tone of her voice (64). This is when I referred to the chart (67–69) (Figure 12).

[4] "I've lost you."

			Intransitive			*Transitive* *OBJECT* *3rd person*		
						s	*p*	*d*
SUBJECT	*3rd person*	*s*	+'(g/t)a-	Ø	+'(g/t)a-	:gu	ki	kek
		p		t		tgu	tki	tkek
		d		k		gnegu	gki	gkek
	1st person	*s*	~+(s)si-	a				
		p	@~+ce-	ta				
		d		ńuk				
	2nd person	*s*	~+(t)si-	t	~+(t)si-	u	ki	kek
		p	@~+ce-	ci	@~+ce-	ciu	ciki	cikek
		d		tek		tegnegu	tegki	tegkek

Figure 12 Segment of Interrogative Chart

72. A: 'kipucugtak-'
73. W: 'them two' (still referring to the chart)
74. A: (pause 6 sec.) 'kipucugtakuk'?
75. W: Nuu. Nuu.

Anna's response, 'kipucugtakuk' (74), was another indication that although I offered her the chart, she attempted to continue answering from what she thought she knew. At that point I softly responded with a negative, "No" (75). The remainder of the dialogue below is when Anna finally made sense of the chart and responded with the appropriate ending (79, 81).

76. A: Ah, waniwa. (Realizing that she was focusing on the intransitive
77. instead of the transitive portion of the chart) '-kek'
78. W: 'kipucugta . . .'
79. A: '-kek'
80. W: Sorry. I was in the wrong part. And that's it.
81. A: '-takek'?
82. W: Mm-hmm. 'kipucugtakek'

83. A: Oh, that makes sense.
84. W: Mm-hmm. 'kia kipucugtakek ukuk aliimatek?' Tua-ll' circle-aarluku.
85. Assirpaa. Assirpaa.

After three encouragements to try again (57, 61–62, 64), followed by an unsuccessful attempt, I explicitly pointed to the connecting terms on the chart. This is when she became confused and says, 'Tamariamken,' meaning 'I've lost you.' Pointing specifically to the connecting terms on the chart for interrogatives, I asked which one of them she would need to use. At this point she tried unsuccessfully. This is where I said, "Nuu. Nuu." It is very rare that I say "no" when a student chooses a wrong answer during DA, or during class time for that matter. But in this case and cases throughout where I express using "nuu," which is a Yup'ified term for the English word "no," it is not to say, "No. You are wrong." Instead, it is used more as an encouragement since it naturally makes a rising tone, and the students are more likely to respond positively.

At that point she realized which connecting term she needed followed by a standard ending (81). Once Anna figured how to "read" the chart, it was apparent which ending to use appropriately. When asked to reflect on the first DA, Anna responds in her journal with

> And going back to the interview, there SEEMS to be no other way to 'assess' knowledge, but opportunity lies at the hands of those who are willing to finds new things (Dialogue Journal, 10/03).

Although there seemed to be some difficulty in trying to make sense of the interrogative chart, the moments of silence that Anna employed (12 and 21 seconds), she made the effort to internalize this new concept and tried to find a connection and significance to the chart, which she had not referred to earlier. Anna is aware of this new way of

assessing and is learning how to personalize it as her learning becomes clear. Once Anna became clear on what her role was in DA1, she became engaged and asked questions. I, too, was floundering while trying to find my space in the conversation. In the past, I would have given a grade and moved on. This time, I talked with Anna and found what challenges she had, which I found uneasy at first; ultimately, we both learned that it is all about dialogue and making sense of where learning occurs in this type of assessment.

Anna (DA2)

Of the 35 items in part I of the test—worth 52.5 points (each item worth 1.5 points)—Anna missed 10.5, which gave her a grade of 78%, equivalent to a C. Nine of the items had significant errors worth 1 point each.

As a strong L2 learner, Anna seemed to be aware of the basic concepts but was struggling to find the BBY translations. In part I, number 2 'write to me (future)' (Figure 13), Anna had the base form correct, but in her attempt to provide the translation she added a postbase, -(u)te-, which she remembered from the previous chapter. Using this postbase changed the word to 'igauskia' meaning 'write for me (future)', but the BBY translation is 'igaqia'. Anna made similar mistakes with eight others in this section.

I. Give Yup'ik words for each of the following: (assume *present time,* unless told otherwise, and assume that "let's" means "three or more of us," unless told otherwise) (1.5 pts. each; 52.5 total) (f = future)

1. help me	13. make coffee for us	24. put it on (f)
2. write to me (f)	14. sit down	25. please tell me
3. come here	15. eat this	26. please come here
4. visit again (future)	16. don't be afraid of them	27. let's go outside
5. give that (to me)	(f)	28. let's$_2$ go outside
6. give me some money	17. don't eat them	29. let's$_2$ not go outside
7. fill my cup	18. leave it alone	30. let's$_2$ not go outside (f)
8. wake up	19. don't leave it behind (f)	31. stop crying
9. come with me	20. please ask him	32. take your coat off
10. get up	21. lie down	33. close the door
11. wash your face	22. sleep	34. turn off the light
12. wash your hair	23. put it on	35. take it

Figure 13 Segment of Chapter 12 Yugtun Static Test

In episode 1, I suggest that the term Anna used was good (8, 9), and she caught on that she failed to use the "bossy" term and self-corrected (14).

DA2*AnE1*

8. W: Good. 'come here' #3 is good. That's nice. I like the way you
9. use these (?) these nice terms and not. . .
10. A: I'm not bossy[5]?
11. W: Yeah, you're not bossy.
12. A: Uh-huh.
13. W: Yeah. But if you were "bossy," how would you say, 'come here'?
14. A: 'taigi'
15. W: Assirpaa.
16. A: Did, did you want me to be "bossy"?
17. W: Nuu, nuu. I just want see if you knew.

[5] Anna is using the softer, more pleasant "request" form of the optative rather than the direct, commanding-type optative that the students learned earlier.

We collectively identified commands learned in Chapter 12 as "bossy" because they have a demanding connotation. Most of the Yup'ik students learned the "bossy" terms at a very early age, but as they grew older, the softer term, which isn't included in this chapter but the next, was adopted. Anna, as well as several other students in this class, referred to the "un-bossy" terms naturally in the Blue Book test.

In episode 6, I simply said that the postbase Anna used was 'to fill up' (58). She comes up with the more appropriate answer (60). Upon realizing that what she initially wrote was wrong, she shared a story how appropriately the former would work better when her father would ask her to fill up his cup with tea (63).

Episode 7 was a very common mistake for L2 learners. In fact, Arnold experienced a similar situation with this same topic. There was a slight discrepancy between 'makten' and 'tupii' that Yup'ik children hear at an early age. Most often a caretaker would say 'makten', which means 'get up', to tell them to get out of bed. Children grow up assuming that 'makten' is synonymous with 'tupii'—a less-common term that means 'wake up'.

DA2*AnE7*

69. W: So what's 'wake up'? (3 sec. pause). Like when we say, 'Piipiq'.
70. A: . . . tupagtuq[6]." (writes 'tupag-' and pauses to see what ending
71. to write) 'tupag . . .'
72. W: And then you add, '-aga', but then what does '-aga' become?
73. A: 'tupii'
74. W: Assirpaa. Tupii!

[6] I used an example for piipiq 'baby' waking up, and I don't know whether it is a cultural thing where if there is a baby present, everyone in the Yup'ik household is aware and ready to accommodate the baby's waking.

With minimum elicitation, Anna remembered the rule that '-aga' becomes 'ii' and immediately changes the test answer appropriately (73).

Interestingly, yet commonly, in episode 8 Anna wrote 'ermigluten' using the subordinative (described earlier) instead of the called-for item, 'ermia'. Once again, although the subordinative had not been introduced Anna provided the subordinative optative rather than the more direct optative. Similarly in episode 9, Anna chose the subordinative, although with a minor spelling error.

Episode 15 was interesting in that Anna provided a partially correct term, and although eventually she came up with the correct BBY, she was certain that there was an alternative way of saying 'paltuugia'. Initially I was perplexed, but as the conversation expanded and both of us wrote on a piece of scratch paper, we concluded with 'paltuira'. If it hadn't been Anna's persistence, I would not have ventured into this alternative, which is more uncommon than 'paltuugia'. This is an example that sometimes students do bring funds of knowledge that static tests do not provide as alternatives.

Anna (DA3)

Anna did very well with this final test. Overall, she received 75 points out of 80 possible, which gave her a 94%, or an A. Anna made minor mistakes, but I realized that using a proper noun in part I, number 1 (Anna is dancing well) as a subject was mysteriously incorrect. In this section, the students were to translate English sentences into Yugtun. The other minor, yet interesting, was her mistake of using the ending -ken

instead of -mek for part III, number 4 (I took the cup from the shelf up there so that I could drink some water).

In Episode 3, Anna was to transform a simple sentence into a subordinative sentence. The word 'piyuituten' 'you don't *V*' was to be changed to 'piyuinak', which means 'you never *V*-ing' (*V* = verb). Anna wrote 'piyuitevkenak', realizing that the base form is 'piyuite-' and having recently learned that if a base form ends in a vowel, the '-vke-' subordinative identifier would be used. What Anna forgot is that 'piyuite-' has a 'special -te' ending already, which does not require the use of '-vke-', and that '-na-' is used specifically for 'special -te' ending verbs. Once this is addressed, Anna remembers the rule and changes it to the correct form.

DA3*AnE3*

19. W: And then, (looking through A's test) this one here (pointing to word
20. on test, Part I, number10: where 'piyuituten' is to be changed to a
21. subordinative. A wrote 'piyuitevenak') is a double negative.
22. A: 'piyuituten', 'piyuitevkenak'
23. W: So . . .
24. A: From 'piyuite-'?
25. W: Okay, 'piyuite-'
26. A: 'piyuinani'? . . . 'piyuinak'?
27. W: Assirpaa!
28. A: Hah!
29. W: Assirpaa.
30. A: Aw shucks . . . Okay. (rewrites 'piyuitevkenak' to 'piyuinak')

In order to "personalize" the final test of the semester, I incorporated the Yugtun names of the students into the test.[7] For example, I replaced 'He is dancing well' with 'Anna is dancing well' (test item from Chapter 13, part II, item 1).

The students were to translate this sentence into Yugtun. I had used several other names, but for the purpose of example, I will focus on this particular piece. To my surprise, six of the seven students, including Anna, wrote 'Anna yurartuq assirluni' instead of what I expected them to write: 'Anna-q yurartuq assirluni.' For all of the students, the last two items of the sentence were written accurately. AJ, the only student who wrote the correct form, is the most proficient speaker of Yugtun, and my assumption is that AJ did not realize the subject as an issue or a challenge as it was for the rest of the class. Most L1 speakers of Yugtun would learn these concepts naturally while growing up.

After reflecting on this, I realized that not once has there been an opportunity for the students to practice using actual people's names in any of the written assignments or in the grammar from which they were learning. In my efforts to accommodate the students by including their Yugtun names so as to allow them to feel comfortable as they were taking the final test of the semester, I failed to realize that I was including an element to which they had no prior knowledge. If I had left the test in its original form, every one of the students would have done well with that particular test item.

[7] I have omitted the actual Yugtun names and replaced them with pseudonyms. In doing so, the structure of the Yugtun sentences is altered.

In my determination to find a way to assess L2 learners' knowledge about the Yugtun language and ways by which to make sense of its use in a formal setting, I realize in hindsight how I quickly assumed that my students would naturally—as I did growing up—blend names of people into everyday conversation.

In episode 8, Anna revealed an element of language shift that is specific to the village where she comes from. In her study, Moses (2010) identifies this phenomenon where children from Anna's community use words like 'qulqitken' instead of 'qulqitmek'. The latter identifies the "from" in the word-sentence Yugtun. Moses concluded that the reason children and young adults from this particular community would respond with the '-ken' ending instead of '-mek' is that adults and caretakers would ask children, "Naken . . . ?" Assuming that '-ken' is the proper ending instead of '-mek', children and young adults have collectively adopted this new ending. Upon addressing this situation, Anna self-corrected immediately (70).

DA3*AnE8*

66. W: Okay, here a cute one that I really liked because ahm, nuliacungama
67. qanrut'laanga elpeci waten pilarniluci nunavceńi (chuckles).
68. Number 4-aaq atam piqarru Yugtun ('I took the cup from the shelf up
69. there so that I could drink some water')
70. A: 'caskaq tegullruaqa qulqitken . . .' Shucks! 'qulqitmek'!
71. W: (Chuckles)
72. A: '. . . mernalua'?
73. W: Mm-hmm. Tua-ll' ahm,
74. A: (chuckles)

Anna is conscientious about learning Yugtun and has become comfortable inquiring about minute details of the Yugtun language. She is determined to become a

Yugtun teacher and takes every possibility to learn what she can. In her final journal entry, she writes:

> I called my sister [in Anna's home village] . . . I want[ed] to go back home to teach the language. That is, after I've received my degree. She told me something very disheartening, and I'd like your second opinion. Do you think that I could, after the completion of the Yup'ik program, that I could teach the grammar of the Yup'ik language? (Dialogue Journal, 12/14)

Anna shows her determination to learn as much as she can about her heritage language, realizing that this is her only opportunity to objectively learn about it. It was a bonus for her that she learned was how interactive and realistic her experience was in this particular class, where she was able to express what she didn't know as well as to share what she knows in her journals and in conversations with me. Throughout her journal-writing, Anna also expressed that the uniqueness and vast differences of dialects she learned throughout the semester strengthened her views of the complexity of our language.

Duke

Duke is a White male who grew up in Michigan. An attraction to wolves led him to Alaska and specifically to UAF. Early on, he met a student from the Norton Sound Kotlik (NSK) region, which led to his interest in the Yugtun language. He quickly became intrigued with the NSK dialect, and when he entered first-year Yugtun Duke began to experiment with the dialect both in class and out of class. Since I didn't have him in first-year Yugtun, I don't know to what extent he used the NSK dialect in class.

Duke took every opportunity to use the NSK dialect in his journal-writing as well as in his assignments.

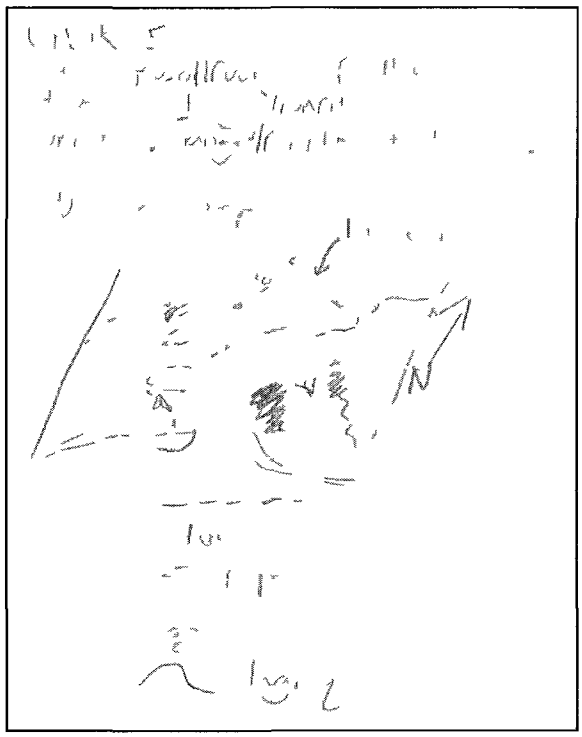

Figure 14 Duke's Map from Journal

I realized early on, too, that his writing was at most times illegible. Then I learned from a journal entry that he had a dual diagnosis: dyslexia and dysgraphia. Upon learning this I invited Duke to write his assignments using a computer as well as his journal entries. Duke continued to write in his journal like everyone else in class, but he wrote his assignments with the computer. I learned quickly that Duke is a skilled drawer. Figure 14 is an example of what he drew in his journal (Dialogue Journal, 12/5). Duke identifies his hunting grounds in this drawing as well as a descriptive legend indicating trails (tuma), trees (napat), caribou droppings (tuntut iluit), and hills (ingriq). What is

impressive is that Duke, who enjoys the outdoors and hunting, applies his limited knowledge of the Yugtun he is learning to what he enjoys doing in his personal life.

Every one of the participants performed three DA mediations. Unfortunately, the data for Duke's DA3 was lost during recording so I am able to provide information only for DAs 1 and 2.

Of the 40 days provided for this class, Duke missed one day. He completed assignments on time and shared his inquiries during class time or in his dialogue journal entries. There were two assignments that Duke brought in late. Duke participated in class activities and inquired often when a term he didn't understand was used, or asked if an NSK term he wanted to use was appropriate to include in his journal entry or assignments. He made note of those new terms, and he would often use familiar words in their place in his assigned work. Duke had passed first-year Yugtun with a B.

Duke (DA1)

Duke was the third student who came in to discuss his static test for DA1. Of the 20 possible points for part II of the Chapter 11 static test, Duke missed 2.5 points, leaving him with a score of 80% or a B grade.

When asked to select an item to discuss, Duke chose item 8 in episode 2. Once again, the directions for static test 1 were to "rewrite each of the given 'yes/no' questions as 'content' questions using the given interrogative word, but making minimal changes."

For test item 8, 'Alinguten-qaa? (of what?)', Arnold wrote 'camek aliksiu?' He identified the content question appropriately, but the verb appeared to be a challenge for him.

DA1*DuE2*

9. W: Ahm, because of time, I want to look at part II. I want you to point
10. out any one of the 10 in part II that you might have had challenged with.
11. D: 8
12. W: Number 8. Okay. (5 secs. pause) Ahm. So what about number 8?
13. What does it say initially in the test?
14. D: 'alinguten-qaa?'
15. W: Mm-hmm. Assirpaa. 'alinguten-qaa' and now you want to change it
16. to 'of what'? Of what are you alinge-? Of what are you scared?
17. D: There's 'alinguq' and 'alikaa' and I'm often confused which one I
18. need to use where.
19. W: Mm. And if you wanted to use 'camek' you would use 'alinge-'.
20. And if you used 'camek alinge-' what would the ending be?
21. D: 'camek alingsit?'
22. W: Assirpaa. Now, write that down (D writes sentence down).
23. Mm-hmm. Okay, and the other is: if you use 'alike-' you would use
24. 'ca'—'what' absolutive.
25. What would be the ending? I brought the ending chart right here (pointing
26. to the chart).
27. D: '-siu'
28. W: Assirpaa. Okay. That's right. Circle it. So it would be 'ca aliksiu?'
29. or 'camek alingsit?' So that is right. Circle it, then initial it. 'cause you
30. just corrected it yourself.
31. D: Okay.

Duke realized there was a problem and he addresses it (17, 18), not knowing which to use. He has used both 'alinguq' and 'alikaa' but had forgotten when one was used and

not the other. After reviewing when one was used rather than the other, Duke produced the correct term (27) with minimum assistance.

The verb in episode 4 (item 4 in the static test) was a challenge for him because it required an interrogative and transitive ending between one subject and one object.

DA1*DuE4*

54. W: Now, let's look at number 4 (Elitnauristem-qaa tangerrsugaanga?
55. (when?)).
56. Yugtun first.
57. D: 'Unitellruan?' (Reads number 5)
58. W: Number four.
59. D: 'Naaqistem-qaa tangerrsugaanga?'
60. W: Assirpaa. 'Elitnauristem-qaa tangerrsugaanga.'That's probably what you
61. said when you were next door (in the other classroom with the rest of the
62. class). 'Does the teacher want to see me' (Chuckles). And then, you change
63. it to ahm 'when'. 'Qaku elitnauristem . . . tangerrsug- because it ends in a
64. 'g', you're gonna use which one? (Stands and points at the transitive
65. interrogative chart.)
66. D: Ends with a . . .
67. W: '-sug-'
68. D: I don't think we use any of them.
69. W: Yes, you use the 't'.
70. D: You use the 't'?
71. W: Mm-hmm.
72. D: Oh. (Writes the correct form on test). 'Tangerr-, tangerr-'
73. W: (Sits back down from chart) 'ta-' 'to me'. Mm-hmm, 'tangerrsug-'
74. D: 'tangerrsug- . . .' 'tangerrsugtanga'
75. W: Assirpaa. Assirpaa.
76. D: (inaudible)
77. W: Right. Because you had 'tangerrsugaanga'. Because it ends in a 'g'
78. 'tangerrsug-' with an expanded postbase (Leans toward the chart looking at
79. D)
80. D: Oh, right. (Realizes the process and places hand on head.) The 't' is for
81. extra vowels, no, the 'g' is for extra vowels or 'e's that go away.
82. W: Right. So, it's 'tangerrsug-' because that's an expanded postbase using
83. **@~+yug-**, so you're gonna have to use the 't', and of course you're going to
84. use the transitive marker 'a'—'to me'. 'tangerrsugtanga'.
85. D: (writing on his test—correcting his mistake)

Once I pointed out the direction for an interrogative ending using the interrogative chart (77), Duke processed the correct ending (80-84). I was explaining the process when Duke chimed in about how he originally wrote 'tangerrsugaanga' instead of 'tangerrsugtanga'. What is interesting, and I didn't notice this until later, is that Duke used 'Naaqistem' rather than 'Elitnauristem' (59). This is an example where Duke chose the NSK dialect without any prompting.

It seemed that Duke, a non-speaker of Yugtun with limited access to the language, relied more on the rules than had Arnold and Anna. He corrected his mistake by recalling the use of a particular postbase for which the 't' is used with 'g's and 'e's that drop (77, 78). I also realize that I used more of the grammatical terms with Duke than I did with Arnold and Anna in ways that it made more sense for Duke than Arnold in DA1.

Duke (DA2)

Duke came in sixth in succession for DA2. In episode 12, Duke wrote 'atuqina' for 'put it on (future)' (item 23) when he should have written 'askiu'. The English translation for 'atuqina' is 'sing (in the future)'.

DA2*DuE12*

70. W: Now 'put it on tomorrow' number 24.
71. D: 'aski-' (writing for possibilities on scratch paper) (pause 10 sec.). Can I
72. just go with 'askina'?
73. W: -kiu. Just –kiu.
74. D: No, no, no. I'm asking if it has to be in the intransitive?
75. W: It's transitive.
76. D: It has to be transitive?
77. W: There's no way you can make it intransitive.

78. D: Otherwise it would be 'put on!'
79. W: Right. So if you said, 'put on' it would be 'at'en'
80. D: (snickers)
81. W: Because with 'a-t-e', all you would have to do is add 'n', the same way
82. with 'visit'!
83. D: 'ceńirten'
84. W: Right. Because you could say 'ceńirten'.

Upon addressing the future tense, Duke realized that what he had written was a base form for 'to sing', which is 'atur-', instead of the base form 'ate-' for 'to wear or put on'. Duke opted for 'askina' meaning 'put on (something) in the future', assuming he could use an intransitive. Because Duke was knowledgeable about transitives and intransitives, he inquired about the viability of one or the other, which at this case would not have worked. He realized that the only option is 'askiu'. At the end, when he understood that there could be only an intransitive for this word, he showed some humor by chuckling (80).

In episode 13, Duke left item 33, 'close the door', blank. When asked what the word for 'door' might be, Duke shrugged and said, "It starts with an 'a'" (85).

DA2*DuE13*

84. W: Now, ahm. Number 33. What's door?
85. D: (chuckles and shrugs shoulders) It starts with an 'a'.
86. W: Right. Because there's two words that look alike . . .
87. D: 'amiik'
88. W: 'amiq' is 'skin' and like you said 'amiik' is 'door', *but* in your dialect,[8]
89. we say kiingan 'amik'.
90. D: 'amik', short.
91. W: This is the word that I normally use (referring to 'amik') and when I first
92. heard this (referring to 'amiik') I thought it was *really* strange. 'cause that's
93. all I knew growing up. The only time I learned of this is when I took "book"

[8] Since Duke has been experimenting with the NSK dialect, I often referred to it as *his* dialect during class sessions.

94. Yup'ik.[9]
95. D: Hmm.
96. W: It's funny. It's really funny, because for us 'to shut' it's 'ume-'
97. D: 'ume-' What's the book word?[10]
98. W: 'palute-' and the 't-e' becomes what?
99. D: Oh, because it's not special, so 's'
100. W: Mm-hmm, and then 'g'
101. D: 'palusgu'
102. W: Assirpaa.

Assuming that Duke wasn't sure which word to use for 'door', I opened the discussion on two words that are written and sound similar. The other interesting thing that came up in our discussion is which dialect uses which term. Duke was keen enough to inquire what the BBY was for these terms in order to produce the terms for the test (97, 101).

Throughout the course Duke relied on the Blue Book for all his information. What he brought into class was his limited, yet worthwhile, ability to incorporate vocabulary words from the NSK dialect. Duke not only used the tests as an opportunity to include the words from the NSK dialect, but he also included them in his assignments and journal-writing when applicable. At one point, Duke wrote about hunting for rabbits. Instead of writing the BBY term 'maqaruaq', he properly used 'ugasek'.

Duke created a niche for himself in this class. He developed pride in expressing himself with his limited vocabulary. Because of this, I found that as new vocabulary was introduced in each of the three chapters and as we discussed the words throughout, I included not only NSK but also other dialects from which the Yup'ik students came. What I learned about Duke was that altering the delivery of Yugtun to meet his personal

[9] Referring to the Blue Book.
[10] Duke referring to the Blue Book.

needs can reveal to me so much more about a student's abilities. Duke wrote out his assignments from the day I found out that he had dysgraphia. I also learned from his sketches in his dialogue journal entries information that I would not have otherwise been able to achieve. Duke took to heart the opportunity to share what he knew and what he was learning through the use of the journal.

Maya

Maya is a White woman who was born and raised in Alaska. She is the only linguistics student in this group. Maya initially took Yugtun to accommodate her degree requirements. As she learned about the Yugtun language, the more interested she became. Maya wrote in her journal:

> I started taking this Yugtun class because I needed another language for my ling[uistics] degree requirement. Basically, my thought was that I didn't want to take an Indo-European language. That considerably narrowed my options. I decided to take Yup'ik just kind of on a whim. I thought that it wouldn't be a big deal if I didn't like it, because I only had to take 2 semesters. So now I'm on my third semester. I've continued taking this Yup'ik class because it's a really fun language & because I love the community that surrounds it. I'm not Native genetically, but I feel like developing a respect & appreciation for our many Alaskan cultures is kind of a prerequisite for being a lifelong Alaska (which I am & intend to remain) (Dialogue Journal, 09/26).

Maya's story tells of her passion for the language and heritage of the people. Maya appeared to know very little about Yup'ik because of her quiet demeanor when I first met her. Had it not been for the incorporation of the dialogue journals, I would not have been able to learn more about whom she is and her connection to learning an Alaskan heritage language like Yugtun. She was very quiet in class, yet she inquired

about concepts she did not quite understand during class through her journal writing. Of the 40 days provided for this class, Maya attended every day. She completed assignments on time and asked about topics that she wasn't sure of during class time or in her dialogue journal entries. Maya participated in class activities and often inquired when a term she didn't understand was used or asked for alternative ways to use a term, since she had a linguistic background. She made note of those new terms, and she would often use familiar words in their place in her assigned work. Maia had passed first-year Yugtun with a 'B+'.

Maya (DA1)

Maya was the fourth student of seven for the DA1 mediation. In part II of the Chapter 11 test, Maya missed 2 of a possible 20 points, giving her a grade of 90% or an A. It was obvious that Maya, whose L1 is English, relied on the interrogative chart that was displayed on the wall for reference during the static test. In items 8, 9, and 10, she was in the ballpark in terms of using endings, but the endings Maya chose were not appropriate for the sentences that she had to transform.

DA1*MaE8*

60. W: Any other questions?
61. M: In part II?
62. W: Yeah. Just in part II.
63. M: Um. (5 secs. pause) Oh, ahm. Number 8.
64. W: Mm-hmm. Tell me about number 8.
65. M: I wasn't . . . it was asking 'what are you scared of?'
66. W: Mm-hmm.
67. M: So I changed what was 'alinguten-qaa?'
68. W: Mm-hmm.
69. M: to 'aliksiu.'

70. W: Mm-hmm.
71. M: But I wasn't sure whether 'camek' was the right . . . word, I guess.
72. W: Mm-hmm.
73. M: for 'what are you scared of?'
74. W: Right. And the thing is if you're going to use 'camek' then it's going to
75. be intransitive.
76. M: So that you could use 'alinge-'
77. W: U-huh, and if you use 'camek' and you're going to use 'alinge-', what's
78. going to be the ending?
79. M: (looking at the transitive interrogative chart on the wall, making
80. connections inaudibly, but certainly in the right direction) So that would be
81. . . . ahm, it's just asking one person . . . 'camek alingsit?'
82. W: Assirpaa. Kitak change-arluku. Circle-aarraarluku, tua-llu initial-aarluku,
83. ending-aa-ll' tauna correct-arluku.
84. M: 'alingsit'?
85. W: Assirpaa. Assirpaa.

In episode 8, Maya nominated item 8 of part II, one of the items that I targeted as incorrect prior to the DA. Maya initially wrote 'camek aliksiu' instead of 'camek alingsit'. The former is a combination of attempting to use an intransitive 'of what' with a transitive 'you being afraid of _____.' She knew there was something amiss but wasn't sure. Once Maya realized that if she used 'camek', she knew that the verb would have to be intransitive. Maya talked through the possibility (76, 79–81) and came up with the correct BBY (84).

As an L1 English speaker, Maya learned how to use the interrogative chart because it was her only source, outside of lectures, to choose the appropriate endings for her assigned work and static test. Although she did rely on the chart, Maya knew "something" was wrong and inquired during this first DA. This session showed me as a teacher that processing new concepts such as the interrogative chart more clearly with students can result in the successful use of tools like this in the future.

In her response to my inquiry about the first DA session in her journal, Maya wrote:

> The Dynamic Assessment was helpful. It helped me to see that I did know more than I thought, & that sometimes the rush of taking a test in 60 minutes can make you forget things or read them wrong. I liked the partner work too. It was kind of a nice way to wind down from the anxiety of the test (Dialogue Journal, 10/10).

Maya summed up the sentiment that students in this class at one point or another expressed with me about not having enough time to complete a test and how often they remember a test item afterward. During the DA sessions, students might laugh, gasp, slap the table, or hit their forehead with their palm when they recall the correct answer.

Maya (DA2)

Maya was challenged with Chapter 12 as well as the test. There was a lot to remember in a short time. Although she could do well, as in any world language Maya experienced frustration and she shared in her journal the following:

> I did a lot of reviewing the week of the test, so I was pretty determined that I could get through it (but wasn't really confident). I had a week last week where I was just really frustrated with Yup'ik. Most things in school came easy for me. The two exceptions are math and Yup'ik (Dialogue Journal, 11/14)!

There definitely is a lot of information covered in a short while, and it is no wonder that even proficient speakers of Yugtun become overwhelmed at times. Maya, who is not a proficient speaker but who relies on the rules of BBY and has often done well, was just as overwhelmed as the students who have more exposure to the Yugtun language in natural settings.

In the Chapter 12 static test, Maya had several minor errors that added up to 51% or a D grade for part II. Through mediation we salvaged an overall grade of 85% or a B.

For part I, item 2 'write to me (future)' where the sentence was to be transformed into a command (optative), Maya wrote 'igarkina' instead of 'igaqina.' It seemed that Maya forgot the rule of dropping the 'r' in the base form 'igar-' meaning 'to write', which is expanded with the future postbase '-ki-', which is completed with a single second-person optative ending, '-na.' When using base forms that end in 'r', the future postbase is changed from '-ki-' to '-qi-' after dropping the final 'r', hence 'igaqina.'

DA2*MaE5*

77. W: Tua-llu, what's the base form for 'write'?
78. M: 'igar-'
79. W: Okay, 'igar-' (M is writing), and for the future? Minus 'ki' (-ki-)
80. M: Okay. (writes 'igaki)
81. W: And because 'igar-' ends in an 'r', 'ki-' becomes what? (writing for M to
82. see) 'i-g-a-r' and then you have this postbase -ki- and anything with an 'r'
83. makes the 'k' become a what?
84. M: 'q'
85. W: Assirpaa. (M is writing 'igarqi-'). That one doesn't belong there
86. (meaning the 'r' should be dropped)
87. M: Right. Because 'ki' became 'qi'
88. W: Mm-hmm. And then 'me'. This one is flanked by two single vowels;
89. aŭg'arluku.

It became clear to Maya during the discussion that in order to combine the base form of the verb 'igar-', the future tense postbase '-ki-', and the transitive 2nd person singular to 1st person singular ending 'nga', there would have to be some changes and dropping of

a combination of letters to create the appropriate result (79–89). Once it was correctly written, the challenge was to say it, which is an added benefit in DA that the students are provided the chance to pronounce the words, which a static test doesn't allow. This mediation process with Maya revealed that finding a learner's ZPD can benefit them in acquiring what they are initially challenged with. The pronunciation and the differentiation between the Yup'ik 'q' and 'k' are so close in articulation that L2 learners usually have a difficult time distinguishing those sounds initially, and they sometimes do not learn to make the 'q' sound at all and will stick with the 'k' sound because it's easier to pronounce.

Maya (DA3)

Maya was the second student in succession for DA3. Of the 80 possible points, she missed 5, giving her 93.7% or an A. In part IV, item 2, Maya was to translate 'Iteryaqunak agayuvigmun aqaarpek'naku nutaraq lumarran!'

DA3*MaE9*

125. W: And then part IV, number 2.
126. M: Yeah, that one.
127. W: Okay. Yugtun.
128. M: 'iteryaqunak agayuvigmun aqaarpek'naku nutaraq lumarran!'
129. W: Assirpaa. So, 'iteryaqunak . . .' 'do not. . .'
130. M: 'go into the church
131. W: 'into the church
132. M: without first putting on your new shirt'?
133. W: Assirpaa! Kitak cimirru. (laughter) Yeah. Sometimes you just have to
134. remove yourself from the situation, and then it makes sense.
135. M: Mm-hmm. And then looking at it a second time?
136. W: Mm-hmm. And I didn't have to do anything to that.
137. M: I knew it wasn't quite right. I just couldn't; I don't know . . . I just
138. couldn't figure it out.

139. W: Mm-hmm. Cool.

Here's evidence that Maya knew the sentence structure and knew the subordinative process, yet when it came down to writing this sentence on the test she initially translated it as 'You should probably put on your new shirt before going into to the church!' After minimal elicitation, Maya produced, 'Don't go into the church without first putting on your new shirt!'

A review of Maya's final test indicates that having more time would have let her put more thought into the test items. This test was administered in finals week for the whole university, and every student was under some stress. Once we sat down and discussed the test, Maya made many comments like, "Oh, yeah. That's right. I knew that." In her final journal submission, Maya wrote in regard to the class as a whole,

> It was nice to feel as though this was 'our' class, not just yours. I liked that there was a lot of room for student feedback. The class was always a very positive and encouraging environment. I was always excited about learning" (Dialogue Journal, 12/15).

Indeed, there were trying times as is any language class, but incorporating a Dynamic Assessment approach gave not only Maya, but also the rest of the class the opportunity to feel included as members of "their" class, not one that was teacher-centered. The students felt free to inquire among themselves and through their journals, as well as to make mistakes that they knew would allow them opportunity to learn as they were addressed when those mistakes occurred during class sessions.

What I learned from Maya is that there is room for traditional learners of second language. Maya was hesitant to change the ways she was comfortable in learning a

second language, since all her second-language learning in the past had been structured with no alteration. Once she understood DA and the qualities that DA can provide for L2 learners, Maya engaged herself with more detail.

Quanah

Quanah had the privilege of having her grandmother as a role model who spoke Yugtun with her. She remembers stories she heard from her grandmother, who "would get punished for speaking Yup'ik" in school although it was the only language she knew at the time (Dialogue Journal, 09/29). Later on in her journal, Quanah wrote:

> I don't know how important the language is to other people but for myself I think it's very important. I'm not taking this class to please others. I'm taking this class . . . of my motivation (Ibid.).

Quanah is aware of the loss of the Yugtun language in her community and among her peers. She feels connected with the culture and language enough to help maintain it by learning Yugtun to the best of her ability.

Of the 40 days provided for this class, Quanah missed three days. She completed assignments on time and shared her inquiries of topics and terms that she wasn't sure of during class time and in her dialogue journal entries. There was one assignment that Quanah turned in late. Quanah participated in class activities and inquired often when a term she didn't understand was used, or asked if a Hooper Bay–Chevak (HBC) term she wanted to use was appropriate to include in her journal entry or assignments. She made note of those new terms, and she would often use familiar words in their place in her assigned work. Quanah had passed first-year Yugtun with a C.

Quanah (DA1)

Quanah was the fifth student of seven in DA1. Unfortunately, Quanah did not do well at all with Chapter 11, part II interrogative sentences. Of the 20 possible points, she missed 8, giving her 60% or a D grade.

Although challenged by the interrogatives, Quanah identified a content question by using her own dialect. This was an indication that she has heard interrogative statements in everyday conversation with her grandmother. What she could not recall was numbers of objects in this particular episode. Once elicited, Quanah changed the 'content' question to the correct ending (141). It was obvious that the interrogative chart did not make any sense for Quanah. It seems that she was attempting to answer this static test item from memorization.

DA1*QuE5*

133. W: Let's go down to number 9. Okay. What's that first word you used,
134. again in your dialect; that's great.
135. Q: 'cakucimeng'
136. W: Okay, 'cakucimeng' that's 'one', right?
137. Q: Mm-hmm.
138. W: But usually berries, you only pick one berry?
139. Q: Hm-mm (meaning 'negative')
140. W: How many?
141. Q: Oh, 'cakucineng'!
142. W: Kitak, kitak change it! 'cakucineng'. And then you're going to write
143. 'iqvar-' right?
144. Q: Yeah 'iqvar-'.
145. W: Because it's talking about 'lots' and it's *in*transitive (using the chart
146. standing beside it), because they're not doing anything to that berry,
147. they're just picking. Okay, so.
148. Q: 'iqvarneng'?
149. W: No. We're talking about intransitive, right?
150. Q: Mm-hmm.
151. W: and 'iqvar-'—lots of them . . .

152. Q: Oh.
153. W: 'iqvar-' ends in an 'r', so which one am I going to use (pointing to the
154. chart, standing beside it) here?
155. Q: the 't'. Oh, 'iqvartat'
156. W: Assirpaa! (sits back down). Cimirluku, circle-aarluku, initial-aarluku.
157. Kitak Yugtun piqarru.
158. Q: 'cakucineng iqvartat?'
159. W: Assirpaa.

I attempted assisting Quanah, beginning implicitly (145–147), and when she wasn't able to follow the chart, I pointed out that there were a lot of berries involved, this time pointing at the chart on the wall (153, 154).

In the following episode, Quanah again not only uses the 'content' question, but she also follows through with the verb in 'alinguten-qaa? (of what?)' item 8.

DA1*QuE4*

106. W: Let's look at the one right . . . because it's . . . both of them are in your
107. dialect (referring to the sentence right below 'alinguten-qaa?' (of what?)),
108. and that's so, so cool. 'cameng' is good.
109. Q: Mm-hmm.
110. W: What's the base form for 'alingyit?'
111. Q: 'alinge-'
112. W: Mm-hmm. And so it's going to be intransitive...
113. Q: Mm-hmm.
114. W: And so it's going to be . . . ahm (pointing to the chart on wall)
115. Q: . . . second. . .
116. W: 'cameng aling . . .' and so it's going to be. . .
117. Q: Single?
118. W: I'm asking 'you' right?
119. Q: Yeah.
120. W: And so it's going to be this (pointing to the chart), and what ending?
121. Q: '-sit'?
122. W: Yeah. Assirpaa, because it's right directly this way (pointing), so . . .
123. Now in your dialect, instead of 'camek alingsit?'
124. Q: 'cameng alingyit'
125. W: 'alingyit'
126. Q: 'alinguyit'

127. W: Nuu. Nuu, because there's no 'alingu-'. It's 'alinge-' and since that 'e'
128. is weak, you totally drop it, and you get 'alingyit'. And how would you
129. spell it?
130. Q: 'a-l-i-n-g-y-i-t'?
131. W: Assirpaa. Assirpaa. Kitak taumek cimirru.
132. Q: 'alingyit'. I wonder how come I always do that sometimes.

There was a minor error on the verb formation, and so I directed her to the interrogative chart on the wall. Once it was identified, Quanah transposed from the BBY to her own dialect (124,126). At this point, she found the error and corrected it (132).

Although Quanah struggled through the static test, her participation in group work during class as well as her reflections in her dialogue journal evidenced her desire to learn Yugtun. As with Arnold, Quanah at this point of the semester showed some hesitance in making sense of the interrogative chart. She was overwhelmed and at times would stare at the chart, trying to make sense of it. Although there were elements of struggle for Quanah, she used the interrogative when she asked me why children don't come to my home during trick-or-treating:

> Ciin mikelenguut taiksaitat? Nani uitalarcit? Assirpaa! Montgomery Gentry concert atataku! Ayagciquten-qaa? Country music-artuq. Anglanarquq cakneq! (Dialogue Journal, 11/05).

In the first two sentences Quanah asks. "Why don't children come [to my house]? Where do you live?" Yet in a structured, limited, static test, Quanah wasn't able to produce what was expected of her.

Quanah (DA2)

Quanah was the second person of seven for DA2. Of the 52.5 possible Quanah missed 13.5 of the test items in Chapter 12, part I, giving her 75% or a C for this section.

In the following episode, Quanah wrote 'igauskia' 'write to me (future)' for item 2 during the test. It would have been correct if the English translation was 'write *for* me'.

DA2*QuE2*

6. W: Ahm, (long pause) number 2. 'write to me'
7. Q: 'igauskia'?
8. W: Okay. When you use 'igauskia' it means 'write for me in the future'.
9. What's the base form?
10. Q: i-i-igarte-
11. W: igar-. igar- (takes scratch paper and begins writing to show Q the base
12. form).
13. Okay. Igar- and then in the future is . . .
14. Q: Igar-, I mean, -ki-
15. W: Mm-hmm
16. Q: 'igarkia'?
17. W: and then . . .
18. Q: Oh, 'i'. 'igaki-'. (pause) Is it igaki-?
19. W: But then if it's an '-r' then we change the 'k' to a what?
20. Q: 'g'?
21. W: Nuu.
22. Q: Oh. (6 sec. pause)
23. W: Because this one was could either be a -qi or -ki
24. Q: 'igakia'
25. W: . . . but with vowels and 'g's you keep that (referring to -ki-) but with 'r's
26. Q: 'q' Igaki-, igar-, igarq-. Wouldn't you just change it to a -ki-, k 'igaki-'?
27. W: See, this is what you want (writing on scratch paper between W&Q on
28. table):
29. okay, remember 'you to me' which is transitive
30. Q: 'nga'
31. W: Yeah, and then 'you . . . from you to me'
32. Q: Mm-hmm.

33. W: But then this is flanked (pointing to example W wrote on scratch paper)
34. Q: 'igaqia, igaqia'
35. W: Mm-hmm, 'igaqia'. That's what it would become: 'igaqia' for future.
36. Q: Okay.

Quanah's challenge is that although she learned it as a vocabulary word, the word that she is more familiar with is 'alngar-' 'to write'. In this case she was in the right zone but became slightly confused with the less familiar term, which comes from the Blue Book. The other difficulty most common to L2 learners is the pronunciation of the -qi- after the 'g' that precedes it. This was the dilemma that Maya faced earlier. The pronunciation and the differentiation between the Yup'ik 'q' and 'k' are so close in articulation that L2 learners usually have a difficult time distinguishing those sounds initially and sometimes do not learn to make the 'q' sound at all and would stick with the 'k' sound because it's easier to pronounce. After some elicitation and explanation of the positioning of the future tense marker '-ki-' and how it changes into a 'qi-', followed by a few unsuccessful attempts (15–27), Quanah finally produced the required word (34).

Although determined to learn Yugtun, Quanah struggles with the mechanics of the orthography of the language, as most L2 learners do. Quanah has shared that Yugtun is commonly spoken by her grandmother and says that she can understand conversations between adults speaking Yugtun more than her siblings can. Quanah, like Arnold, is in the position where the rules of BBY overwhelm her and become challenging during a static test, when she has to remember rules, vocabulary, and a dialect different from her own.

Quanah (DA3)

On the static test for Chapter 12, Quanah missed 14 out of a possible 80 points, giving her 83%, or a C grade.

DA3*QuE4*
22. Ahm, and look at number 4. Cauga Yugtun?
23. Q: 'aqvatua'
24. W: Qaillun?
25. Q: 'aqvatua'
26. W: Assirpaa. Tua-ll' . . .
27. Q: 'aqvaluni'?
28. W: Nuu. Base form-aara waten ayuquq 'aqvate-' (writes it down on scratch
29. paper)
30. Q: Oh. 'aqvalluni'?
31. W: (5 sec. pause) 'me'
32. Q: 'me'?
33. W: Mm-hmm. Because here it's 'aqvatua' (on the test)
34. Q: Yeah.
35. W: Okay. So I'm going to use 'aqvate-'
36. Q: 'aqvalluni'
37. W: 'aqvalluni' is 'she'
38. Q: 'me'? 'aqvanii'?
39. W: (points at chart)
40. Q: . . . double 'l'
41. W: Mm-hmm. You know that, right?
42. Q: Mm-hmm.
43. W: 'me' (points to self)
44. Q: This one (points to something else on the chart)
45. W: Nuu. '-llu-' (and) 'nga', right?
46. Q: 'aqvallunga'
47. W: Yeah, right. What else do you need to do there (pointing to the long
48. version 'aqvallunga')?
49. Q: Drop this (possibly pointing to the 'ng' in 'aqvallunga')
50. W: How come?
51. Q: Because they're flanked between two single vowels?
52. W: Assirpaa. Cauluni?
53. Q: 'aqvallua' (rewrites the correct form on test)
54. W: Assirpaa! Assirpaa. 'aqvallua'.

Part I of the test was to transform the intransitive verbs into subordinatives. For item 4, Quanah transformed 'aqvatua' to 'aqvalunii'. I attempted to break down the word-sentence beginning with the verb base form with the assistance from the chart I provided. The result that Quanah produced was 'aqvallunga' (46). At this point I began to explicitly break the word-sentence further, and she realized that there was a one more step (51), which resulted in the answer (53).

It was obvious that Quanah was struggling to understand how to transform the verbs in this portion of the test. In her static test, most of the 10 items initially ended in '-luni' or some self-created variation of '-luni'. It was evident that she really was not in her zone. Unlike Arnold, who said that he simply didn't have a clue and that he was frustrated with the charts and rules, Quanah "played safe" by attempting to provide any possible answer she could muster. In DA1 episode 4 above, Quanah's comment, "I wonder how come I always do that sometimes," indicates that she needed help, yet she had not asked for assistance, as was the situation in this episode.

What Quanah taught me was to look for elements of background knowledge that students bring into the Yugtun classroom. Quanah's contribution to my learning was that sometimes I ought to take my ZPD to my learners' levels to find out how much they actually know that the Blue Book does not provide. Quanah's journal entries were very helpful for me because she often wrote in her dialect; with that, she broadened my view of what everyday conversation in her dialect might look like.

Panika

When I first met Panika—although I knew that her extended family spoke Yugtun fluently—I did not know to what extent she knew Yugtun or how much she spoke it. Panika's father is White and her mother is Yup'ik and speaks Yugtun as her first language. In a telephone conversation (02/08/10), Panika told me that although she understands most of the conversations of her extended family, she is apprehensive about responding in Yugtun. She recalled occasions when children in her home village would laugh at her when she attempted to speak Yugtun, saying she sounded Kass'aq.

What I learned about Panika in this class is how much Yugtun she has actually retained from home, although her immediate connection to Yugtun—her mother—raised her and her siblings in Fairbanks. Of the 40 days provided for this class, Panika was present for every class. She had a full-time job and was beginning her master's thesis that semester. Panika completed assignments on time and shared her inquiries about topics that she didn't understand during class time or in her dialogue journal entries. There were three assignments that Panika handed in late. I marked one assignment "excused" because Panika apologized—in Yugtun— in her journal for not having completed and turned in the assignment. I wrote back in Yugtun that what she wrote weighed way more than the assignment would have, and I accepted her journal entry for credit. Panika participated in class activities and inquired often when a term she didn't understand was used either in class or in her assignments. She made note of

those new terms, and she would often use familiar words in their place in her assigned work. Panika had passed first-year Yugtun with an A.

Panika (DA1)

Panika was the sixth of seven students I interviewed for DA1. Of the possible 20 points for part II of Chapter 11, Panika missed 3.5, giving her 82.5%, or a B grade. When asked which of the items she had difficulty with, Panika pointed out item 2, 'Qamiqiquten-qaa? (why?)'. When asked to tell me more, Panika said it didn't sound right to her. She wrote 'Ciin qamiqisit?' The 'content' question 'ciin' was used appropriately, yet Panika could not quite pinpoint where she had gone wrong. The following episode reveals that, because I learned about mediation from the students before Panika, I began to use explicit feedback earlier with her than I had with the previous students. I did this because I was more aware of my role as mediator, so the later students had more explicit feedback from the beginning of the DA.

DA1*PaE2*

19. W: . . . and for lack of time, in part II, 2 to 10. Any of those that you had any
20. challenges with?
21. P: Mm-hmm. (6 sec. pause) number 2 just didn't sound right to me.
22. W: Tell me more.
23. P: Ah, (8 sec. pause) I just kept thinking . . . I kept erasing it, as you could
24. see on the test all the eraser marks. I just couldn't settle on what I got.
25. W: (moves towards the interrogative chart on the wall) Because you were
26. probably thinking of 'qamiquq'
27. P: Yeah, I was thinking um . . .
28. W: And you come up with this ('qamiquliquten' (long form)) and then you
29. were going to use this 'l-i-q-e' which means 'to be pained with'
30. P: Mm-hmm.
31. W: and then you're gonna drop that (letter 'e')
32. P: Mm-hmm.

33. W: because you drop that, you're going to go intransitive . . . 's-i'
34. singular . . .
35. which is . . .
36. P: 'sit'
37. W: 'qamiquliqsit'
38. P: Ah.
39. W: That's good, but what we did was, we shortened it. We dropped this one
40. ('l')
41. and we dropped this one ('u'), and we got . . .
42. P: Okay.
43. W: Which is exactly what you have there.
44. P: Okay. Yeah.
45. W: Feel better?
46. P: Yeah, except I didn't put the 'i' in.
47. W: Oh, okay (found the culprit: misspelling 'qamiqisit' instead of
48. 'qamiq**iq**sit'). It was probably one of those things 'just because'. I don't
49. know what they would call it if you were writing—a typo, or a hand-o?
50. P: Yeah. (both laugh)

I proceeded to "walk" her through the long form of 'to be pained with (body part)', followed by the elimination of the "long form" (28–37). Panika exclaimed that she got it and then realized she had inadvertently omitted the letter 'q' (48).

In the preceding episode, Panika revealed what she did know, and upon realizing that the item in question did not make sense, it took both of us to realize that it was simply a misspelling of the right word. I did not personally catch this, but as we went through the process, Panika pointed out where she had omitted a letter that caused the inquiry in the first place.

Panika (DA2)

Chapter 12, part I, items 1–35 were the focus for DA2. Of the 52.5 possible correct, Panika missed 4.5 points, giving her 88% or a B grade.

DA2*PaE2*

12. W: Which was do you think were the ones you needed to work on?
13. P: Mm. I wasn't sure on 'wake up'
14. W: Well, that was one that I left okay. Because look at ahm 'get up', and
15. that's 'makten'
16. P: Yeah.
17. W: And you did write 'makten' and then you took it off, and then so you
18. changed it to . . . cauga? (*what is it?*)
19. P: Uilluten. (*Wake up.*)
20. W: Uilluten. (*Wake up.*) Yeah, and I'll accept that.
21. P: Okay.
22. W: And ahm, because 'to uite-' is to open one's eyes.
23. P: Okay.
24. W: Because that's what *you guys* use, so that fine. Assirtuq. (*It's good.*) But
25. the book, in the book-way is 'tupag-' . . .
26. P: Yeah! (slaps her hand on table). Yeah, I knew that!
27. W: Yeah, so it was 'tupaga' and 'aga' becomes . . .
28. P: Tupii. (*Wake up.*)
29. W: Assirpaa. (*Great.*)But so this one assirtuq because I know you guys use
30. this.
31. P: Mm-hmm.
32. W: 'You guys' meaning Kuiggluk. [Panika's community] So that's good.
33. P: Mm-hmm.

The preceding example shows how much Panika retains from her home language. At no point in the BBY vocabulary was the base form 'uite-' 'to awaken' introduced, yet Panika showed no hesitation in providing this word in her static test. I marked it correct, but I explained to her that the BBY base form for 'to wake up' was 'tupag-', which she immediately remembered and then slapped the table (24–26). Panika completes the optative 'tupii' as it would have been written had she chosen that on the test.

It was interesting that Panika felt confident to include the knowledge that she brought from home to the static test. What was also interesting was that she did not request to change the item she had written to the BBY item. Note also that Panika used the subordinative, since she heard it growing up and possibly did not think twice about the fact that she might rather not use it because we hadn't gotten into that postbase yet.

Panika (DA3)

As with the episode in DA2, Panika did not use the expected term, 'assirluni'. Instead she chose 'aspiarluni' for part II, item 1, 'Anna is dancing well.'

DA3*PaE*

41. W: . . . and because we haven't practiced using real names . . . (referring to
42. part II, number 1 'Anaan yurartuq aspiarluni.' (*Anaan is dancing very well.*'
43. Which P wrote as 'Anaan yurartuq aspiarluni.')
44. P: . . . add an '-aq' on the end?
45. W: Right.
46. P: I wanted to do that, but then I . . .
47. W: Kitak cimirru! (*So change it!*) But then with 'Paniik' you don't have to
48. because it already has that '-k' at the end.
49. P: So 'Anaanaq'
50. W: And then 'Tuuyak'. . .
51. P: 'Tuuyak'aq'?
52. W: No.
53. P: Because it has a 'k' at the end.
54. W: Because it has a 'k' at the end, and because it already has that '-ak'
55. sound to it.

Unlike with the five other students (Arnold, Maya, Duke, Quanah, and Anna), when I pointed out the fact that Anaan needed an '-aq' at the end, she realized on her own that it did need it but she hadn't added it during the test.

As I pointed out earlier, it was my mistake that I had not introduced proper names in sentences, assuming that since subject and objects were used extensively, proper names would be a natural addition.

Panika showed a lot of interest about the Yugtun class and the language she learned from other resources such as the story "Cetugpak" and stories she had read on her own throughout the semester. She continued to amaze me with words that I would not expect L2 learners to use, such as the emotional base word 'kumegyug-' 'to show fondness' toward a baby or cute object. The following is what she wrote in her journal:

> Akwaugaq napaaliullruukut, irnianka anglangaqluteng-llu. Panika elituq yuarutnek Yugtun: Alusisstuaqegtaarmek piamteggen; cali-llu Nem Qainganun taugaam kiingan the verse that starts "Ho-ho-ho kina-kiq yuk?" Aanaka assikelaraa panima Yugtun qanquni. Cakneq kumegyulartuq.
>
> Yesterday we went to fetch a Christmas tree. My daughter is learning songs Yugtun: We Wish You a Merry Christmas as well as Up on the Housetop, just the verse that starts "Ho, ho, ho who wouldn't go? My mother loves listening to my daughter attempting to speak Yugtun. She gets very kumegyuk (Dialogue Journal, 12/08).

Fortunately, Panika has the constant support from her mother that she is able to bring in funds of knowledge into the classroom.

Panika taught me that students often enter the Yugtun classes with Yugtun they learned from home that I tend to ignore because I have my own set agenda to follow. In Panika's case, she knew and spoke the language but was afraid to speak because of childhood experiences when her village peers mocked her when she returned home for the summers. When L2 learners feel safe in the classroom, their contribution to

language learning is unfathomable. Once Panika opened up, she began to include her dialect in the static tests and journal entries as part of her own identity.

AJ

I was impressed with the confidence that AJ had when she first entered my office in her request to sign up for ESK 201. What was impressive is that she was speaking entirely Yugtun, acknowledging that she was a first-year freshman who would like to take second-year Yugtun. AJ had it all planned out that she could drop the class in the time required by the university if she felt that it was overwhelming. I was very apprehensive about allowing AJ to sign up because a lot of work is required of any student in the first year of Yugtun, and ESK 101 and 102 are prerequisites to ESK 201. I would normally discourage any student from signing up for advanced courses, but AJ indicated that she had been reading and writing Yugtun since kindergarten and had taken Yugtun reading and writing in high school.

After an hour of deliberating with AJ, I was convinced that she was serious enough to take on the challenge of ESK 201. AJ became the most consistent of the seven of the students in class to write entirely in Yugtun in her journal entries. I responded in Yugtun in her journal as well. What she showed me in her journal writing was more than what I would have taught, because AJ knew the language enough to express her continued determination to learn the mechanics of advanced writing. Following is an example of AJ's ability to write beyond what is in the Blue Book:

> Quyalartua unuamek, "because" [in the village where AJ is from] elitnaulriit cingumalarait Yugtun qalartelaasqelluki. Yup'ik class-ami tuaten iliini ciulirnertangqaqluni. Iliini atam Kass'atun qalarcimarraarlua [to the village where AJ's from] nallumni qit'vut'laranka yugngikenganka, tua-ll' ellangartaqama Yugtun qalartengaqlua (Dialogue Journal, 10/01).
>
> I'm often grateful today, "because" [in the village where AJ is from] the teachers encourage the students to always speak Yugtun. Oftentimes there is an elder present. There are times that after speaking English elsewhere and returning home that I catch myself and revert back to Yugtun.

AJ eloquently expresses her passion to continue speaking Yugtun, which is her first language. Taking into account AJ's ability to speak, read, write, and understand Yugtun, I conducted all of her DA sessions entirely in Yugtun unless I had to express the grammar rules in English.

Of the 40 days provided for this class, AJ missed two days. There were six assignments that AJ handed in late, but she was attentive and participated with class activities regularly. She shared her inquiries of topics that she wasn't sure of during class time or in her dialogue journal entries. AJ did not show up for the first static test. I became concerned about her because she had not called to arrange for a make-up test. After several attempts by telephone, I arranged to administer the test the following Monday in my office. This was to be AJ's first Yugtun test since she opted out of first-year and challenged herself to take second-year Yugtun instead. AJ participated in class activities and inquired often when a term she didn't understand. Since AJ had not taken first-year Yugtun, there was no way of initially gauging how she would do in second-year Yugtun.

Of the 10 possible answers worth 2 points each, AJ missed 1.5, giving her an average of 85% or a B grade. Although AJ was proficient in Yugtun, I realized early on that she had difficulty remembering to omit adding an extra vowel, hence changing the pronunciation. For example, the word for 'after a while' is 'atata'. AJ would spell it 'ataata'. The reason for using a single 'a' is that the 'a' in 'atata' is "rhythmically lengthened" because of its position as the "second open syllable."

AJ (DA1)

AJ was the last of the students in I met with in DA1. The second word-sentence in item 10 of the static test for Chapter 11 was just that. AJ wrote 'alikenritaakut' instead of 'alikenritakut', but upon me pointing it out, she quickly corrected it. She was "in the zone" since she had the advantage of knowing Yugtun to begin with. I learned early on that AJ often would add an extra vowel where she heard a vowel-lengthening, which is common for proficient speakers to do. But the grammar rule indicates that adding a vowel could change the pronunciation and often the meaning of the Yugtun word.

In part II, item 4, AJ had determined that the sentence to be transformed from intransitive to transitive interrogative says 'elitnauristem-qaa tangerrsugngaunga?' 'Is the teacher able to see me?' rather than what is on the paper: 'elitnauristem-qaa tangerrsugaanga' 'does the teacher want to see me?' This is common among Yugtun students who already speak proficiently. In this case it was incorrect, and I explained it by breaking it down for AJ (45, 47). Note that the DA sessions with AJ are written with

Yugtun translations when applicable. The reason is that most of the DAs with AJ were conducted mostly Yugtun.

DA1*AjE3*

41. W: Tua-llu una next page-ami cetamiit Yugtun tauna igalqa piqarru.
    So repeat what I wrote Yugtun on the next page.
42. AJ: 'elitnauristem-qaa tangerrsugngaunga?'
    (mispronounced) 'does the teacher want to see me?
43. W: Qaillun?
    How?
44. AJ: 'elitnauristem-qaa tangerrsugngaunga?'
    (repeats mispronunciation)
45. W: Ataam piqarru.
    Try it again.
46. AJ: 'elitnauristem-qaa tangerrsugaanga?'
    'does the teacher want to see me?'
47. W: Assirpaa. 'tangerrsugaanga'. Tua-llu waten elpet cimiqatarluku,
48. cimillruluku: 'qaku elitnauristem tangerrsug . . .
    Good. 'tangerssugaanga'. And you're about to change it to,
    changed it to: 'when does the teacher want to see . . .'
49. AJ:. . . aanga' 'tangerrsugngaanga'
    'aanga' 'tangerrsugngaanga' (another mispronunciation variation)
50. W: Nuu. Assiryaaquq tauna taugaam kituggnarquq ellma. Waten: ahm.
    No. It's good, but it needs a little bit of fixing. Example: ahm.
51. 'qaku elitnauristem—3rd person-aaruciquq. (walking over to the chart on the wall) 'tangerrsug-'
    'when did the teacher—it's going to be in third person. 'want to see-'
52. AJ: '-tanga'
    'me'
53. W: Assirpaa. 'ta' 'nga'
    Great. 'ta' 'nga'
54. AJ: 'tangerrsugtanga'
    'want to see me'
55. W: Assirpaa. Waniwa waten (walking back to the chart) 3rd person-aaq
56. atauciuluni wall' amllerluteng, wall' malruulutek una aturciqaa uumek-am
57. iqulirluni 'wii, wangkuta, wall' wangkuk' atuqumteggu wall' elpet, elpeci,
58. elpetek. Tua-w' waniwa atuqeput 'tangerrsugtanga.' Elliin wii.
59. 'tangerrsugtanga'
    Great. And here we have a third-person singular or plural, or if there were two then this (pointing to chart) will be used with this ending 'me, us plural,

or us two' if we use it or 'you, you all, you two. And this is the one we've now used 'tangerssugtanga.' Him to me.

60. AJ: Hmm. 'tangerrsugtanga'
    Hmm. 'wants to see me'
61. W: Tua-llu amllequmta, ellii-llu atauciuluni 'tangerrsugta . . .'
    And then if there were many of us, and one of them 'want to see . . .'
62. AJ: . . . kut'
    . . . us'
63. W: Mm-hmm. Tua-ll' malruukumnuk . . .
    Mm-hmm. And if there were two of us . . .
64. AJ: 'tangerrsugtakuk'
    'want to see the two of us'
65. W: Assirpaa. 'tangerrsugtakuk'
    Great. 'want to see the two of us'

Once the answer is identified as incorrect, I led AJ to the intransitive interrogative chart and explained how to find the appropriate ending (50-52). AJ found the correct ending. I further explained what the ending might be had the item been for two objects, and AJ, with the help of the chart, answered correctly (64). Again, AJ had the advantage of speaking Yugtun as her everyday language; therefore the charts made more sense to her. The charts became a visual aid that accommodated her ability to use the proper endings, which she at times may use incorrectly.

It seemed that since AJ has greater access and membership in the Yugtun language, she is able to "read" the chart more clearly than, say, Arnold, who had limited knowledge of Yugtun.

AJ (DA2)

AJ was the fifth student I met for DA2. Of the 52.5 possible points forChapter 12, part I, AJ missed 3 points, giving her 94.5% or an A grade. When asked why she left items 5 'pass (or give) that (to me)' and 20 'please ask him' (which I knew she

knew without question—and which resulted in the grade above), she said she simply had overlooked them and provided the correct answers immediately.

I noticed that on item 32 'take off coat', AJ wrote 'paltuugiq' instead of 'paltuugia'. But before I could address the minor error, AJ corrected me on the mistake I made on the test, saying that I omitted the 'your' on item (63).

DA2*AjE9*

62. W: Tua-ll' 32-aaq.
    And now number 32.
63. AJ: Take off coat. 'your'-aartaituq.
    Take of coat. There is no 'your.'
64. W: Ah, ellillrunritliniaqa. 'Take off coat!'
    Ah, I evidently forgot to add it. 'Take of coat!'
65. AJ: 'paltuugiq' . . . 'paltuugia'
    (false start) . . . 'take off your coat'
66. W: Yeah. Assirpaa. Kitak. Paltuugia. Tua-llu, quyanaqvaa-ll' cali
67. challenging-aarluteng makut.
    Yes. Great. There. Take off your coat. And then, thank goodness these challenging for you.

AJ again showed her knowledge and understanding of the contents of the test and inadvertently used the term 'paltuugiq' instead the correct form 'paltuugia' because it is common for proficient and even fluent speakers to use the former when they mean to use the latter. Upon noting the spelling error, AJ immediately corrected it. AJ's grade did improve because of the DA mediations. She even became more aware of the minor misspellings throughout her assigned work as well work inside the classroom.

This was an easy chapter for AJ. The section that we focused on was everyday commands that she already knew. There were two items, again, where AJ simply added extra letters, which I addressed and she quickly changed to the correct spellings. In the

past I would have marked them incorrect or docked some points, but knowing AJ's spelling pattern, I simply addressed them and she changed them effortlessly.

AJ(DA3)

AJ was the sixth student for DA3. Of the 80 possible points for Chapter 13, parts I, II, III, and IV, AJ missed 7. This gave her a 73% or a C grade.

DA3*AjE3*

11. W: Tua-ll' una number 2-aaq cali wani part-ami. 'ceńirtaa'
    And this number 2 also included in this section. 'he is visiting her'
12. AJ: 'ceńirrluni'
    'visiting her'
13. W: Qaillun?
    How?
14. AJ: 'ceńirrluni'
    'visiting her'
15. W: Taugaam tauna arnaq ceńirtaa.
    But he is visiting that woman.
16. AJ: 'ceńirutaa'?
    'taking him to visit her?'
17. W: Nuu. Waten ahm, '@lu-'-aaq aturluku.
    No. Like this, ahm, including '@lu-'.
18. AJ: 'ceńirrluni'?
    'him visiting?'
19. W: Ahm. Waten pinguarulluku. 'natmun aanan ag'a?' 'Ag'uq maurluqa
20. ceńirr. . .'
    Ahm. Let's use this as an example. 'where is your mother going?' 'She is going to visit. . . '
21. AJ: '. . . naluku.'
    . . . in order to visit her.'
22. W: 'agellruuq maurlumnun . . . ceńirr. . .'
    'he went over to grandmother's . . . to visit. . . '
23. AJ: '. . . naluni'?
    '. . . in order to visit?'
24. W: Wall' waten cali 'agyullruunga eniinun paqluku wall' ceńirr . . .'
    Or like this 'I went over to her house to check on her or to visit . . . '
25. AJ: '. . . llua' (chuckles)
    '. . . to visit' (chuckles)

26. W: 'ceńirrlua' wall' 'ceńirr . . .'
    'to visit or 'to visit . . . '
27. AJ: '. . . lluku.'
    '. . . her.'
28. W: Qaillun?
    How?
29. AJ: 'ceńirrluku.'
    'to visit her.'
30. W: Assirpaa. Kitak tuaten pisqumayaaqamken watua. 'ceńirtaa',
31. 'ceńirrluku'.
    Great. That's what I was trying to get you to say. 'he is visiting her', 'visiting her'.
32. Qaillun?
    How?
33. AJ: 'ceńirrluku' (rewrites correct form)
    'visiting her' (rewrites correct form)
34. W: Assirpaa.
    Great.

Although the subordinatives are natural in her everyday discourse, I was surprised to see several minor mistakes throughout the static test. When asked why there might have been so many minor mistakes, AJ said that she rushed through the test and overlooked those minor errors.

Episode 3 above is an example where AJ rushed through and assumed it was an intransitive indicative and transformed it into an intransitive subordinative. It would have been correct had it been for an intransitive. I attempted to make implicit attempts to guide her toward the transitive, but I wasn't clear enough for her to catch on. When I used an example to exemplify the transitive (24, 26), AJ corrected it (29).

It is evident that although AJ speaks Yugtun proficiently and can communicate with peers and adults in her home community, there are challenges with isolated words, which are often static test items. AJ seems to do well in normal conversations and her

own journal-writing. In a sense, what I see between her ability to freely express herself in her journal entries and the static tests is that she, like many proficient students, chooses the wrong answers in a test inadvertently. AJ evidenced her knowledge of Yugtun beyond the Blue Book when she identified the term for 'elder' as 'ciulirnertangqaqluni'. She could have used the term 'tegganeq', which is more common; instead she used 'ciulirneq', which literally means 'the one up front'. All in all, AJ received a score of 93% or an 'A' grade after this DA.

AJ taught me that some students are often pigeonholed into classes where they ought not to be. AJ was determined to tell me before the semester that, even as a freshman, she had enough background knowledge to be placed in second-year Yugtun. Most of the three DAs were conducted in Yugtun. This was evidence enough that AJ did know the Yugtun language well enough to continue her pursuit of more written Yugtun.

Summary

In this chapter, I shared the significance of DA through mediational sessions with seven students. The students become more aware of what they actually knew – as well as what they ought to know – through the use of DA about topics in each of the chapters covered. Each student increased their ability to "talk about the test" as they became more familiar with DA. This continuing dialogue about their learning provided more awareness of what each student knows and what they can learn through mediation. Their reflections about their progress were evident in their responses in their dialogue

journals. The following chapter will discuss the implications of the findings about DA that this study has presented for future work on SLA, SCT, and L2 learning.

CHAPTER 5: THEMES

Introduction

My third research question was: How and in what ways does instruction change when using dynamic assessment? Several themes evolved as I critically inquired about the process of applying DA in my classroom. This chapter will highlight the themes that came about from the teaching and learning through applying DA to the Yugtun-language classroom using the original textbook, which the students and I referred to as The Blue Book. The first theme that emerged was limitation of text, which means that each learner who takes Yugtun as a course is limited to the structure and contents of the Blue Book. This theme is broken down into two subthemes. The first subtheme is the grammar-based approach to teaching, which has been the focus since the inception of the Yugtun program. The other part of the first subtheme is the students' desire to speak Yugtun in meaningful ways. The second theme is the course's emphasis of a single dialect, Central Yup'ik, which is not necessarily the dialect of all the students who take Yugtun as a course. The last two themes presented in this chapter are the time needed in the classroom to apply DA and the role of the junior faculty when making dramatic changes to the structured Yup'ik program at the university.

I. Limitation of Text
   a. Mismatch between students' desires to communicate Yugtun and grammar-based approach
   b. Dialect
II. Time
III. Role of Junior Faculty

This chapter ends with my reflections on how DA provided ways to accommodate a new generation of Yugtun learners and the connection with Sociocultural Theory.

Limitation of Text

The Blue Book was developed around the grammatical structure of the Central Yup'ik language. A student who can critically analyze a language from a linguistic point of view has a better chance of success and continued learning because of the way the Blue Book was structured. Beginning from the late 1960s when the loss of Alaskan heritage languages became an issue, many interested and capable people from the villages were recruited to become Yugtun teacher aides. Most of these people became successful in facilitating and maintaining the Yugtun language in their home communities. These first Yugtun teachers already knew the language and wanted to learn more about teaching it. The Blue Book was useful and appropriate for this particular group of Yugtun teachers because in the 1970s and 1980s, as fluent speakers of the language, they were in a great position to learn the grammatical structures of the language. With the grammatical understanding, they could return to their villages and teach the language. What they learned from the Blue Book was mostly appropriate for their needs at the time. They used the Blue Book to understand the grammatical

structure of their language to use as background for assisting other speakers in their community.

The demographics of the students enrolled in the Yup'ik courses at the university have changed since the Blue Book was published in 1995. Like many students I have worked with in recent years, the students in my ESK 201 class were either non-speakers or second- and third-generation descendants of the first students who learned to read and write Yugtun at the university level. In most cases, such as this particular group, most of the students enter the Yugtun class not able to speak the language. Two subthemes emerged from limitation of text. The first subtheme was a mismatch between students' desire to communicate Yugtun and the way the course was taught with a grammar-based approach. The second theme was the role of dialect that the Blue Book addresses. Since it would be difficult to incorporate all the dialects of the Yugtun language it led to challenges of accommodating everyone's regional dialect taking the courses.

Students' Desire to Communicate Yugtun

All of the students in the study showed their interest in learning Yugtun for various reasons, but the underlying desire was to be able to communicate. One (Duke) became interested because he had a friend who spoke the Norton Sound Kotlik dialect —a dialect only 100 people speak fluently today. The majority of the class had connections with the heritage language. Arnold's desire was close to home, and he expressed it frequently in his journal as well as openly in class.

Arnold's hope was to learn to speak Yugtun. His connection with his grandmother was evident through his dialogue journal entries. Arnold realized earlier that this course had limitations, one of which was the lack of conversational Yugtun.

Anna, who came to class with functional skills in speaking Yugtun, wanted to broaden her ability to communicate more fully in the language. Her other reason, as she points out in an assignment for her Introduction to Education 201 class, was her passion to revitalize the language.

> One of my most important goals in life is to teach that the ability to speak, read, and write in the Yup'ik language fluently is an important aspect in keeping the culture alive. At the rate that the language is depleting, it isn't enough anymore that people just speak it. Learning to read and write it is critical to the preservation of the language in hopes of passing it on to future generations (ED 201, Overarching Goals Assignment, 12/08).

Anna shared her concern that more and more of the younger generation use English as the language of choice in her own community as well as in most Yup'ik communities. Anna's pursuit was to learn as much as she can about the Yugtun language so that she could someday teach it in her own classroom. Anna also emphasized that learning to read and write Yugtun is critical if the language is to survive.

Both Anna and Arnold are heritage speakers of Yup'ik, but they came to the class with different strengths in the language. Since Anna grew up speaking Yugtun at home, she communicated with less difficulty than Arnold. Anna made more sense of the Blue Book because it provided her with the opportunity to expand on the language. Arnold, on the other hand, wanted communicative language practice, which was not available in the Blue Book. Arnold did not have as much access to the grammar as

Anna did, and most importantly for Arnold, it was not about grammar that he wanted to acquire; his mission was to be able to speak, which became a critical issue for him throughout the course. The desire to learn to communicate in Yugtun was not the only pursuit for Anna. She knew the language enough to where she felt that learning to read and write it would strengthen her ability to speak Yugtun. The point is that even though Anna can understand the Blue Book better, it does not provide her with very many opportunities to use the language in real-life communication—both orally and in writing.

Panika, who spoke Yugtun at home but not in public because of having been ridiculed for "sounding Kass'aq" when she spoke to her friends in the village, reserved her speech to communicate strictly with her mother at home. I was impressed with Panika's ability to write Yugtun with minimal errors in her journal. This class provided opportunities to share stories, address issues, and inquire about topics throughout the course. Since she was able to speak, read, and write with comfort, although challenged at times, Panika enjoyed the opportunity to learn "outside the box." The following excerpt shows her enthusiasm in using Yugtun beyond the Blue Book.

> I like this class. I really appreciate the more language focus—journals, stories, creative thinking with pictures, etc. it made me want to read more stories on my own. I like grammar but it was nice to spend more time just using language naturally like stories, journals (Dialogue Journal, 12/15).

The journal entry identifies Panika's appreciation for using other Yugtun in other media. Her journal entries showed her enthusiasm to be able to use Yup'ik in other types of media while learning the language. If it had not been for incorporating the

dialogue journals, I would not have been able to recognize how much Yugtun Panika and others really knew. Panika shared her appreciation for grammar, but she was also grateful to use Yugtun in realistic ways. The connection Panika expressed in her journal writing is evidence of her experience with the natural learning process that allows for agency and ownership of heritage language even in a classroom (Barnhardt and Kawagley 2005; Kawagley 2005).

In contrast to the heritage Yup'ik students, who all had some communicative ability in Yup'ik, Maya came into the ESK 201 class apprehensive about changing in the way that I was going to teach Yugtun. When she learned that I was going to alter some elements about the class, she asked in one of her journal entries if I would give her extra work on grammar (Dialogue Journal, 09/09). Because English was her first language, Maya relied on the Blue Book to learn the Yugtun language more so than those who had the privilege of hearing the language as they grew up. It seemed that Maya's initial concern was that if I altered the course away from the Blue Book structure, she might not be able to keep up. Maya, a linguistics major, was familiar with grammatical structures and was comfortable with the grammar-based approach. Once Maya realized that altering the course with activities would tie in with the themes of each chapter, she began to show confidence. Maya may have identified Yugtun as a "really fun language" in her journal entry because we used the language in meaningful ways (González 2005) throughout the semester. She still relied on the endings charts and the Blue Book, but Maya's interest in real language became apparent in the way she felt comfortable using Yugtun in class.

Grammar-based Approach

In the very early years, when Yup'ik students first came to study at the university, most spoke Yugtun fluently. The goal of most of the students was to learn the new conventional writing system to enhance what they had acquired at home. What they learned in their home communities were the writings of booklets, hymnals, and prayer books developed by the first missionaries. Most of the missionaries created their own writing systems to the best of their abilities; since they were usually not trained as linguists, there were obvious flaws in their listening to the language and writing it as well. The grammar, developed by the missionaries in pursuit of a writing system for the Indigenous people, provided a consistent and conventional approach to writing the Yugtun language, and it served its purpose for the proficient and fluent speakers of the day. The current university students who want to learn Yugtun did not grow up speaking their heritage language. As more schools were built in rural Alaska and technology became accessible, it became easier for children and parents to switch to the dominant language: English. At the time this study was underway, English was the dominant language in most villages. While some villages have Yup'ik immersion programs, it is more common for schools to provide Yugtun courses taught by classified aides at 30-minute intervals. As Yup'ik students enter the university, they are often pleased to know that they can enroll in Yugtun classes. Most of them hope to learn to speak Yugtun but are often disappointed because the course is structured around grammar, which most of the students have never had exposure to. The other

disappointment is that they learn quickly that the courses are "about" the language with very little conversation in Yugtun.

Below is an example in which Arnold revealed that the Blue Book in isolation cannot bring out the language naturally:

> 72. Ar: I don't really know what third, second person is.
> 73. W: Okay, waten. Nauwa first person-aaq?
> 74. Ar: Me.
> 75. W: Assirpaa. Nauwa second person-aaq?
> 76. Ar: Them, it . . .
> 77. W: Elpet. I'm number 1, you're number 2 (p. 27—Arnold [AA]).

Referring to charts that I used during the DA mediational sessions, Arnold explicitly stated that "the charts have been and still are a problem for him and that he has tried to reframe them in a way that they would actually make sense to him" (Siekmann and Charles 2011).

Anna and AJ, as more fluent Yup'ik speakers, relied on their background knowledge more than the grammatical structures explained through the charts. They did refer to the Blue Book when they had difficulty with the translation exercises from the book, but they both knew the language well enough that they were able to use the language more freely and to communicate meaningfully in their classwork and when writing in their dialogue journals. Arnold, on the other hand, had to rely on what was being taught from the Blue Book. Anna and AJ had their share of difficulty, but not to the same extent as Arnold, since the two women were familiar with Yugtun because they had it at home before coming to the university. Even though Anna and AJ had some oral language proficiency, it was not the level for which the Blue Book was

initially targeted. The mediational process brought out a connection for me and these particular students because they saw me as their mentor who knew what they knew and what they could bring forth with encouragement and support as would be experienced in a Yup'ik environment (Barnhardt and Kawagley 2005; Kawagley 2005; Holmberg 2010).

The following excerpt demonstrates Anna's ability to use background knowledge. I attempted to use the chart to guide her in combining a base form with an appropriate interrogative ending. When I begin to refer to the endings chart on the wall, she "loses" me.

61. W: 'kipucug . . .' because it ends in a 'g' '-cug-', '-cug-' which of these are
62. you going to use (referring to the chart on the wall)?
63. A: 'g'
64. W: Nuu. This is for vowels.
65. A: Oh. Tamaramken.[11]
66. W: Okay. 'kipu-'
67. (writes) 'kipucug-'. Now which of these am I going to use (+'**(g/t)a**)?
68. This one is used with words ending in two vowels (referring to the 'g')
69. A: Okay. 't'
70. W: Assirpaa.

It was not that Anna was ignoring the chart or the information from the Blue Book; it seemed that her focus was on an appropriate answer that she could come up with, hence the initial incorrect response (line 63), which led me to redirecting her to the focal point in the chart (lines 64, 67). Anna seemed to have been constructing an ending from what she already knew without the assistance of the chart. This example demonstrates how the grammatical focus in the Blue Book sometimes inhibited learning.

[11] "I've lost you."

Duke and Maya, who did not grow up in a Yup'ik-speaking community, relied on the grammar more than the rest of the students in class because they had no passive knowledge of Yugtun. Their only source of Yugtun came directly from the Blue Book. For them, the answers lay in the Blue Book. Other than contact with a few speakers on campus, all the access Duke and Maya had was from the grammar as explained in the Blue Book. Since Duke was experimenting with a dialect that wasn't the focus of the Blue Book, I attempted to use a word during one of the DA mediational sessions:

84. W: This is the word that I normally use (referring to 'amik') and when I first
85. heard this (referring to 'amiik') I thought it was *really* strange. 'cause that's
86. all I knew growing up. The only time I learned of this is when I took "book"
87. Yup'ik[12].
88. D: Hmm.
89. W: It's funny. It's really funny, because for us 'to shut' it's 'ume-'
90. D: 'ume-' What's the book word?
91. W: 'palute-' and the 't-e' becomes what?
92. D: Oh, because it's not special, so 's'
93. W: Mm-hmm, and then 'g'
94. D: 'palusgu'

Because of his limited access to the language, Duke requests the Blue Book word (line 90), refers to the chart, and comes up with the appropriate answer for the test item (line 94).

In the preceding examples, we see varying degrees of challenges about the grammar-based approach of the course. Arnold struggled to make sense of the structure of grammar from the beginning of the course. Duke relied heavily on the Blue Book, which was his only source for learning the language because he did not grow up with

[12] "Book" Yup'ik refers to material in *A Practical Grammar of the Central Alaskan Yup'ik Eskimo Language.*

Yugtun. Anna wanted to know how to communicate in real settings through reading and writing that was not available in the Blue Book structure. As I began to implement DA, I realized more and more the need to create activities that were authentic, and so I emphasized meaningful communication. The activities would have to generate an interactionist approach for DA to become meaningful for all of the learners (Poehner 2005, 2008). Throughout the semester, I developed activities in which the students told stories in their own words in their dialogue journals and revealed how they made sense of Yugtun. When they were unsure, they inquired, as did Maya in her confusion between 'future' and 'past' and wondering if it were the same as 'front' and 'back' in Yugtun (Figure 15):

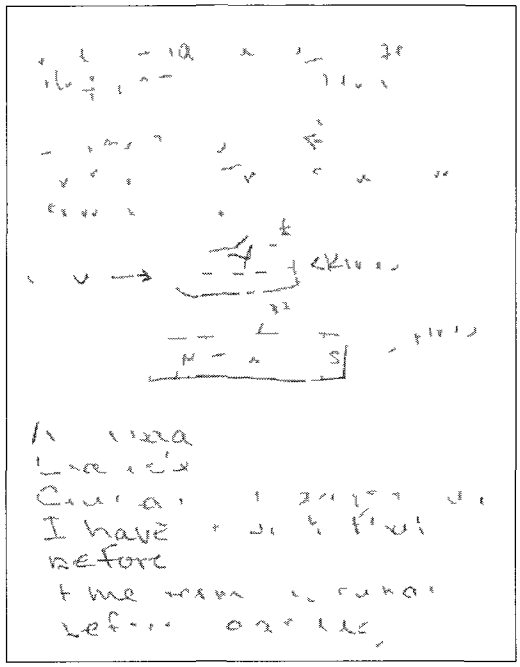

Figure 15 Maya's 'Past' and 'Present'

In her journal entry (Figure 15), Maya made a self-analysis of the way to incorporate 'future' tense from what she had previously learned. Because she was not certain, she asked through a drawing that made sense to her. If the course had been strictly a grammar-based approach, I would not have received inquiries like hers.

As stated earlier, the Blue Book was not as much of a limitation to the earlier students. With the current generation of learners, a different need arose in terms of accommodating them. Most of the students did not speak Yugtun, and their reason to take the course is to communicate, which was expressed through personal conversations as well as in their journal writing. Their homework assignments also gave clues as to how much or how little Yugtun they know. Recognizing their individual desires and

moving away from a strictly grammar-based approach created a positive change for learning and teaching. Incorporating more of the dialects was also a welcoming addition to the Yugtun program.

DA Implementation Creates a More Communicative Classroom

I attempted to incorporate communicative activities that would emphasize language surrounding the grammar-based structure of the course. Incorporating a DA approach facilitated a stronger language focus. The grammatical structure provided in the Blue Book was beneficial in the fact that the students were able to make sense of the language from an analytical perspective, but the DA approach helped me focus more on highlighting authentic language rather than only on translation and the grammar aspect of Yugtun. It seemed that the daily writing in their journals and expressing their hopes, feelings, and challenges—in the language of their choice—facilitated a community in which the tension of learning difficult grammatical structures was eased. I often responded in Yugtun to questions the students brought up in their journals. They made mistakes, yet I made an effort to use those mistakes correctly in my response to them. I avoided using technical terms in correcting their journal writing because the whole purpose was to allow the students the freedom to express themselves.

Peer work was another approach I integrated so that the students did not have to feel the anxiety of having to come up with one correct answer during assignment reviews in class. I read Yugtun stories from different selections to present the flow of the language as naturally as possible. Humor in informal conversations was another

element I tried; it was yet another element of real language. John (2010) in her study also stresses the importance of cultural connection in a learning environment in order for learners to make greater sense of their world in and out of the physical culture (p. 54).

I was apprehensive about changing the curriculum because I felt that what had been provided for me as a method of teaching—the Blue Book—was the only source by which to teach the language. Teaching elements of the language felt fragmented to me as well as for many of the students. The more I learned about the Blue Book, the more I wanted to include meaningful components of the language to make more sense of the content of the Blue Book. I wanted to challenge myself by including creative ways to use language that I had not done before in this class. I had to quickly think outside the box to enhance the teaching of Yugtun so that it would be more meaningful for the students. The language felt more real for me and the students when I added these extras. The students' reaction to this new approach was exciting. They were more engaged because the themes made more sense to them when I added connections through literature and storytelling and allowed plenty of time for paired work. I informed the class at the beginning of the semester that I would try different approaches other than just teaching grammar from the Blue Book. I wasn't sure if any of the changes would work, but I wanted to try anyway. It required a lot more effort on my part in that I would have to find supplements that would fit themes of the topics of the Blue Book, making sure the students wrote in their journals, and most importantly making sure that I stayed consistent in responding to every journal after every class. It was a slow and

arduous beginning, but I didn't give up. I committed to bringing in relevant material outside of the Blue Book and involved read-alouds occasionally with the students. We took a chapter from a selected story and each student read portions of it. After they had read their piece, they passed the story to another student until the whole chapter was read. After the class period ended, I devoted at least two hours to responding to the students' journals.

Dialect

One of the biggest challenges for many students of Yugtun is that their own dialects are not supported or accepted within the framework of the Blue Book. The dialects are mentioned at the end of each chapter, but when it comes to the actual teaching and learning of the language, the focus is usually on the vocabulary provided at the start of each theme. It is also stated in the Blue Book that the vocabulary used throughout the book was taken from two of the major Yugtun-speaking dialects, those being the lower Kuskokwim and the Nelson Island dialects (see Appendix A for all other Yugtun dialects). The author of the Blue Book emphasized that those two dialects were used most often when the book was published (Jacobson 1995, p. vii). It is not the intent of the Blue Book to dissuade students from using their dialects. From my personal experience teaching the Yugtun language, I have had many conversations with students about the use of one dialect over another. It would be impossible to attempt to accommodate every dialect while teaching it, especially in these times when most of the students who enter the university to learn about Yugtun do not have a strong grasp of

the language. The rationale for using Central Yup'ik was that Yugtun-language students need to begin from a common ground—or from one dialect. Once the students established a knowledge base about Yugtun (Central Yup'ik)—usually after the first year—they were introduced to other dialects they might have been more familiar with. The dialects of Yup'ik are mutually intelligible with variations in words and terms, phonology and prosody. The Blue Book provided explanations about the different terms and phonology at the back of each chapter for students who wanted to further learn these differences. In the following paragraphs, I discuss conversations that arose throughout the course of the semester around the issue of dialect.

It was common to hear students say, "Yeah, but we don't say that in my community," or "I've never heard that word before because we say _____," or something of that nature. In the past, my response to comments like those would have been something like, "In order to learn about the Yugtun language, we have to have a common basis by which to learn it. The dialect that is used in the Blue Book is not my dialect either, but I use it because it builds a foundation to make sense of the language." By introducing DA in my classroom, I developed a more sociocultural way of looking at language; it diverted from the static, structured view to one that is dynamic. I realized that the way I talked about language was also shifting. On several occasions, I told students whose focus was what dialect they knew and what terms they used in their own communities, "When we've developed a stronger understanding about the structure of Yugtun, then we're free to express in our dialect of choice." Learning a language like Yugtun is complex in that there is no single way to access it, especially at a classroom

level where students are bringing in their own dialects. One way I attempted to ease the tension was for the students to focus on the basic concepts that we were afforded by the Blue Book. As we learned more about the language, the easier it was to incorporate our own dialects. Both Kawagley (2005) and John (2010) emphasize in their own ways the importance of recognizing the contributions of each individual as the basis for understanding their worlds if we are to make sense of how to accommodate their learning.

In this class of seven students, it was apparent that three regional dialects were represented. Although the main focus was on the General Central Yup'ik dialect, it was interesting to see that the students chose to use their home dialects in their journals. Some even incorporated it into their assignments *and* the static tests. After the first reading of the students' dialogue journals at the beginning of the semester and seeing that they were including their own dialects in their entries, I encouraged them to continue to use their home dialect in any way they saw fit—be it their assignments, journal entries, or even the end-of-the-chapter tests. The stipulation was that if they had used words from their dialect, it had to be written and had to align with that dialect. This was interesting because almost everyone expressed themselves in their dialect, and I attempted to respond in their journals in the dialect of each student.

Duke, a Kass'aq, immediately began using what little he knew of the NSK dialect, first only in his journal entries and later in his assignments and the second and third static tests. In his first journal entry, Duke used the NSK dialect:

> . . . Tuntussurciqua Angsakun kuiget avatiini. Nalluyagutuq Yugcetun cakneq kiagmi. Sorry.
> . . . I will go caribou hunting by boat along the rivers. I forgot a lot of the Yugtun speaking over the summer. Sorry (Dialogue Journal, 09/05).

Instead of using 'angyakun' on the first line, second word, Duke used 'angsakun'—an NSK word for boat. His journal entries thereafter used variations of verb forms using 'angsaq' such as 'angsaqa' 'my boat' and 'angsangqerrsugtua' 'I would like to have a boat' (September 8, 2008) and 'angsan' 'your boat' (September 10, 2008). In the examples given, Duke used the NSK terms for 'boat' appropriately in a variety of forms. What I did not know was whether he had incorporated NSK words prior to this class. I encouraged Duke to use the NSK dialect even in his assignments. He made minor mistakes during some of his attempts to use NSK, but I would respond using the term appropriately, as I would with the other students who made similar errors. The choice that Duke made in using the NSK dialect is not necessarily a shift but a choice to use the dialect because he was fascinated by it. During the process, Duke learned the Blue Book's terms as well.

Anna, a proficient speaker of the Nelson Island (NI) dialect, also wrote using her dialect. In her second journal entry, Anna used the term 'ayuqkacagarluni' instead of the Blue Book term 'ayuqeqapiarluni' for 'looking exactly like' (Dialogue Journal, 09/07). The -kacagar- postbase is distinctly from her region and means 'very' or 'extremely'. Arnold, another NI speaker, also realized that it was safe to use his dialect, so it became common that Anna and Arnold communicated in class using their dialect.

Quanah is the only student from Hooper Bay/Chevak (HBC). Although limited in her ability to speak Yugtun, Quanah incorporated her dialect into her journal entries. Following is one of her entries:

> Qaill' weekend-an? Wii amllermeng homework-mta taqutellruunga (all of it). Marrlugama qanellruuq waq. Cali-llu (some other stuff) taum (Nallunritua—I forgot) what she said. Marrlugama pillinia, ellpeneng ayuqut Kuigpagmiu (Yukoner) taugaam assirtuq. Tua-i.

Since I did not require students to write Yugtun without errors in their journal entries, this is the rough translation of Quanah's entry:

> How was your weekend? I completed a lot of homework. My grandmother says hello to you. She also said some other stuff but I forgot. She also said that I sound like a Yukoner when I speak, but it's okay. That's all. (Dialogue Journal, 09/22).

In her journal entry, Quanah used 'amllermeng' instead of 'amllermek' for 'many'. The former is from her dialect. Instead of using 'qaqiutellruunga', Quanah used 'taqutellruunga' for 'I completed'—again preferring her own dialect. The use of 'marrlugama' for 'my grandmother' instead of the Blue Book term 'maurluma' was used to refer to what her grandmother shared with her over the phone about saying hello to me and that she sounds like a "Yukoner"—or a speaker from the Yukon River communities versus Hooper Bay/Chevak, and yet how the grandmother says that "it's okay."

Expressing in one's own dialect was an issue of pride and identity for Yugtun speakers in my class. The Blue Book provided a foundation for learning about the Yugtun language despite the fact that it was written with a specific dialect. I'd often

inform the students that the Yugtun course is an entrée into the broader language family that we would learn about in the future semesters. Throughout the course, students began using their dialects in their work, in group conversations, and in their dialogue journals. I encouraged every student to feel comfortable in incorporating their own dialects throughout. I was also willing to learn about my students' dialects as well. Through my analysis of my work I feel more aware about Yup'ik people's dialects and how comfortable I have become in engaging conversation in theirs as well as mine. This created a community and an awareness of the complexity of dialects from which students learn to celebrate differences.

Time

The students in ESK 201 spent three one-hour sessions per week in the classroom. We read stories and other activities related to the topics in each chapter of the Blue Book, but it always seemed that we did not have enough time to thoroughly cover each task. I still followed the Blue Book in terms of assigning exercises at the end of each theme throughout the chapter. We corrected assignments from the previous lesson, and there was time for whole-group instruction as well as peer-group activities, and during the last 10 minutes students wrote in their dialogue journals. The students used this time to reflect on how they made sense of the day's topics or on whatever concerns and questions they still had.

Although I minimized the amount of chapters by half, I still felt rushed to accomplish everything required in Chapters 11, 12, and 13 for the entire semester. Most

students needed a slower pace of covering only three chapters in a semester rather than the traditional six. Because I included a DA emphasis to the chapters, I put more planning time around each chapter's activities in preparation for the three DAs following each chapter's static test. In order to introduce a concept or a study as an additional component to teaching, the juggling of time becomes a factor (Guk and Kellogg 2007; Antón 2009). Once I became familiar with the organization of DA and the rest of my teaching responsibilities, the combined efforts of incorporating my teaching and DA became more and more manageable. Some students, like Arnold, still felt that the topics we covered in class were so complex that he became overwhelmed with all the work. He wrote in his journal:

> I was thinking if we had more homework, would we improve a lot faster? My goal is to learn the language as fast as I can but its not easy. . . . It takes time as I see now. I like the fact that you make us talk, it really helps (Dialogue Journal, 09/26).

Arnold realized that time was of the essence, yet we did not have enough of it to carefully explore and use the language within each new topic in every chapter. It seems that Arnold recognized the complexity of the topics enough to want to spend more time learning every element in each chapter. Arnold's pursuit was to learn how to communicate Yugtun yet realized there was not enough time to adequately learn how to use Yugtun. In the following excerpt, Panika expresses the need for more time spent with Yugtun:

> I wish I spent more time on Yup'ik than other things. Also . . . how do you say which one of those is yours? I wonder how I did on the test. I wonder how I did with the ones I just went with my gut feeling <u>verses</u> the ones I

> thought I should check with on the interrogative chart on the wall (Dialogue Journal, 10/07).

Working full-time job, juggling graduate school, and being the mother of two children, Panika wished she could have more focus on Yugtun. Knowing she had a short window in which to study, she put forth every effort to do well and still felt she needed more time.

Maya also brought up the issue of time. Undoubtedly she also felt the pressure of completing assignments in a timely manner so that we could move on and learn the material from the required chapters, yet she appreciated the 15 minutes we spent during DA to leisurely discuss each test.

> The Dynamic Assessment was helpful. It helped me to see that I did know more than I thought, & that sometimes the rush of taking a test in 60 minutes can make you forget things or read them wrong. I liked the partner work too. It was kind of a nice way to wind down from the anxiety of the test (Dialogue Journal, 10/10).

Maya appreciated the time spent to slow down and go over a test and find errors that she could correct because she is not pressured by the 60 minutes in which to complete the task.

This study required a lot of preparation. I realized that in order to facilitate a DA approach to my teaching I would have to produce appropriate teaching material to deliver a meaningful approach to teaching and learning. We—the facilitator and students—had the goal of learning the grammatical material covered in three chapters, taking time for DA assessments, and incorporating more authentic activities to enhance the students' abilities to use the language in real-life settings. In summary, more time

was needed for students to devote to their own learning of Yugtun, for us to incorporate meaningful communicative activities, and for me to thoroughly administer the DA sessions. Attempting to incorporate more than three chapters from the Blue Book could not accommodate successful learning and access of the language of Yugtun.

Role of Junior Faculty

I started teaching Yugtun many years after teaching in public schools. Teaching in the public schools gave me insight to high-quality curriculum, standards, and best practices for educating students. I gained deeper appreciation to what learning meant and how to use various methods of teaching for learners of all ages.

I realize it was standard practice at the university to teach directly from the Blue Book with minimal variation to the content. This was standard practice because that was the way that I learned to teach the courses when I started a decade ago. First I introduced vocabulary. I followed this with postbases and endings related to the vocabulary, and I concluded with exercises directly from the book. I administered the static tests with slight variations from year to year, but the content was always the same. I graded the tests and returned them to the students. I had to alter these standard practices as I incorporated Dynamic Assessment. It was difficult to make those alterations—the dialogue journals, the paired work, the supplemental worksheets related to the theme of each chapter, and the individual DA mediational sessions after each static test. These were difficult in that the alterations involved time and effort to

incorporate, and I had apprehensions, because of my junior faculty status, about making change.

The more I learned about the concept of Dynamic Assessment, the more natural it was for me to adopt a more varied way to teach. It was natural to incorporate supplemental activities that would enhance the students' abilities to understand and appreciate language using hands-on methods. I noticed that I was more at ease, and I began hearing myself saying to my students, "Assirpaa" meaning "That's good," because they were engaged and making sense of the content. The students felt comfortable asking questions about the content of the Blue Book. They wrote in their journals with more inquiry, and they made comments about the content that they were learning. This is the part of teaching I had missed when I began a decade ago: to allow students to become creatively engaged in their learning, to bring what they knew from home into the classroom so that we all could learn about one another.

Initially I felt that I could not alter the way that the Blue Book was structured because of my own created understanding that I was a non-tenure-track junior faculty member. Since I began teaching Yugtun I felt I had to continue the way things have always been taught, and because I was apprenticed into the system by the author of the Blue Book. What Dynamic Assessment revealed is that I can create activities around the Blue Book that enhance the L2 learners' ability to make more sense of Yugtun. I felt a need to change the way I teach, yet I also felt compelled to teach in the way that I was taught so as not to alter the delivery of a university course. Brayboy and Deyhle (2000) discussed their challenges as members of the dominant academy in that they also

questioned their own roles as Indigenous people as well as researchers. I too felt apprehensive about becoming my own agent to make changes that would benefit the learner of L2 in the courses I taught and the courses I will be teaching. As I delved into the concept of DA, I realized that I *had* to change the way I taught. In the beginning I was not critical and self-reflective about making changes that would benefit this generation of Yugtun learners. DA allowed me to view the process from my inner voice. This validated what works in my Yup'ik community and how I should freely advocate the voice of a Yup'ik person and the authority to pursue changes in L2 learning and teaching—making the connection that resembles the type of learning in a Yup'ik community. I will discuss the changes that occurred to my role as junior faculty in the next chapter.

Conclusion

The purpose of this study was to understand the role of DA in a Yugtun intermediate adult classroom. DA has opened up many aspects of teaching and learning a second language. One of the important elements about DA is that it has given me a broader view of the way that I teach Yugtun. I have become more learner-focused; the concept of Sociocultural Theory provides for the attention to each individual learner and what the learner brings to the learning. This leads to the ways I have reconstructed the assessment process, with the learner as the basis of how language is learned.

In this chapter I presented cases of each student and their relationship with DA. I attempted to present how individualized DA can be. By individualizing, I learned how

each of the students learns, and what they brought to the classroom to share about who they are and what they know. In the following and final chapter, I address an action plan about Dynamic Assessment in a heritage-language classroom, the limitations of the study, and implication for further study around the topic of DA.

CHAPTER 6: THE NEXT STEPS

Introduction

Reconstructing ways to measure and foster students' language development through DA influence me to think about the direction for Yugtun program in new ways. Given the research questions that focus on learners' abilities to advance in reading, writing, and speaking Yugtun, how and in what ways DA highlights the relationship between instruction and assessment, and how and in what ways instruction changes when using DA in the classroom, I will change the way I teach as I integrate DA as a vital part of Yugtun instruction. Since this is action research, my attempt is to improve the ways Yugtun is presently taught into making Yugtun more meaningful and tangible for every student. The data from this project suggests that the students' desire to learn their heritage language is accommodated. This type of research goes beyond other types of research that look only at validating knowledge about practice (Herr and Anderson 2005). It focuses on (1) developing an action plan to improve what is already happening, (2) implementing the plan, (3) observing the effects of action in the context in which it occurs, and (4) reflecting on these effects as a basis for further planning, subsequent action, and on through a succession of cycles (Kemmis 1982, p. 7).

First I want to address my new role as junior faculty and the opportunities for change as a result of the study. Next I discuss the future role of the Blue Book in Yugtun instruction and learning, followed by a discussion of Static Assessment and Dynamic Assessment as critical components in L2 development. Fourth, I discuss the

future of mediational sessions with class sizes larger than the number of students I had in this study. The discussion of the continuation and importance of dialogue journals and making sense of learning tools will follow.

New Role of Junior Faculty

When I first began teaching Yugtun, I felt that the Blue Book was the only available resource, and so it functioned as the basis of my teaching. I taught Yugtun without altering too much from the way Yugtun had traditionally been taught at the university; I following a structured syllabus heavily based on grammar translation. Although I had some teaching experience in public schools, where I gained insight in practical teaching methods that focused on constructivist student-centered learning, I was hesitant to include those practices at the university level. Involving art, song, and further inquiry about a topic by incorporating story were some of the ways that worked for elementary school children. However, as a junior faculty member I felt constrained by the established practices of the department head, who had also mentored me into the field and the position. Through this research, I gained more awareness of my students' learning goals and I realized that meeting their needs involved expanding the curriculum outside the textbook. This changed the theoretical framework from merely transmission-oriented and structural to dynamic and sociocultural. I began to draw on my students' funds of knowledge as well as my own. I knew that the students, most of whom grew up in Yup'ik villages, all had personal experiences with the language and culture. I wanted to learn from them by inviting them to tell personal stories that

connected them to the language. As the students became more engaged in the language-development process, the more they felt comfortable bringing knowledge and dialect from their communities into the classroom. This also brought new discussions about others' dialects as each student shared their own in classroom discussions and language exercises. For example, in her dialogue journal, Quanah described in the HBC dialect an upcoming Thanksgiving event using terms from her community. Embracing a sociocultural framework opened up many opportunities for discussion and inquiry outside the Blue Book, and that only strengthened the students' knowledge about the richness of the language.

I realized that many students had a strong desire to learn Yugtun but were so overwhelmed by the technicalities of the grammar book that their interest waned soon after they entered their first semester of Yugtun. Today, I'm working with a new generation of learners. Learning Yugtun or any language for that matter, through grammar is new for many of the students, who are entering the university. Their motivation to learn the language is different from their parents' and grandparents' pursuit of learning to read and write Yugtun; their parents' generation already knew and spoke the language when they entered the university. Many students in recent years have different needs for acquiring the language; therefore, developing a new approach for teaching and learning is critical to accommodate their needs.

This is an eminent time to be teaching Yugtun for me because my mentor and first Yugtun professor recently retired. His work and contribution to the Yugtun language program is unfathomable, and it will always be remembered. As I enter my

new role as the Yugtun professor, however, it is also time to make teaching and learning applicable to this generation of learners. I also take on the role of the head of the Yugtun program. With that come responsibilities for the future of Yugtun instruction and learning. Having had conversations about the future direction of the Yugtun program with my predecessor, I have gained the confidence to move forward with a scope that will benefit a different generation of students who want to learn the language and the culture of the Yup'ik people. I am grateful for the opportunity to have done my apprentice work with guidance that I now know that I can face the changes with critical and utmost care. Since a new generation of students wants to learn their heritage language and more people have advanced degrees in Yup'ik language and culture, it is only fair that a curriculum that fits the needs of L2 learners be produced by people who live the language. There are far more skilled people in the field of Yugtun education than there were in decades past. This also comes at a good time to hire skilled instructors with whom to work at the university. The goal would be to hire someone not only for their Yugtun language and grammar proficiency, but also for their ability to teach in a more communicative way.

Future Role of the Blue Book

The Blue Book is a valuable tool constructed by the author and his colleagues. As noted before, there was a need for the implementation of the Blue Book in its time when most of the students spoke Yugtun and wanted to learn the standardized writing system. The 1970s brought a consolidation of the Yugtun writing system so that

everyone who spoke Yugtun would learn one standard way of reading and writing. As mentioned in Chapter 1 of this paper, continued language shift changed the kinds of students taking Yugtun classes. The Blue Book doesn't necessarily provide learners with the opportunity to learn the language; instead, this grammar-based approach focuses on examples and chunks of language around examples related to grammatical topics. The Blue Book was created at a time when grammar-translation methods were taught everywhere else. A pedagogical element was missing; therefore, students from rural Yup'ik communities could not connect with the grammar-based approach of learning their own language.

The Blue Book has been the only source from which Yugtun has been taught over the decades. Students still want to learn to read and write authentically, and that is what is missing in the Blue Book. Since the Yugtun program was created by linguists and not language teachers, a pedagogical approach of teaching Yugtun was overlooked.

As a person who grew up speaking Yugtun and daily saw firsthand the connection between language and culture, I want to bring in a lived experience of the language to the best of my ability into the classroom. I realize that teaching Yugtun at any school setting has its limitations in terms of incorporating real language and culture. But I want to make the attempt in bridging lived language with examples. There are times of preparation, hunting, and gathering, as well as activities that follow each season. I propose more realistic direction in the teaching of the Yugtun language. Figure 16 is a sketch that is grouped by the seasons of the year. The emphasis will be around *Yuuyaraq,* meaning 'The Way of Living.' This concept embodies every aspect of the

lives of Yup'ik people. But, as with children entering public school, I want to begin from the personal perspective of the learner. This covers themes around the individual, beginning with, "My name is _____," "I am from _____," "Who are you?" and "Where are you from?" Once the "self" is introduced, I plan to create the curriculum around the seasons of the year.

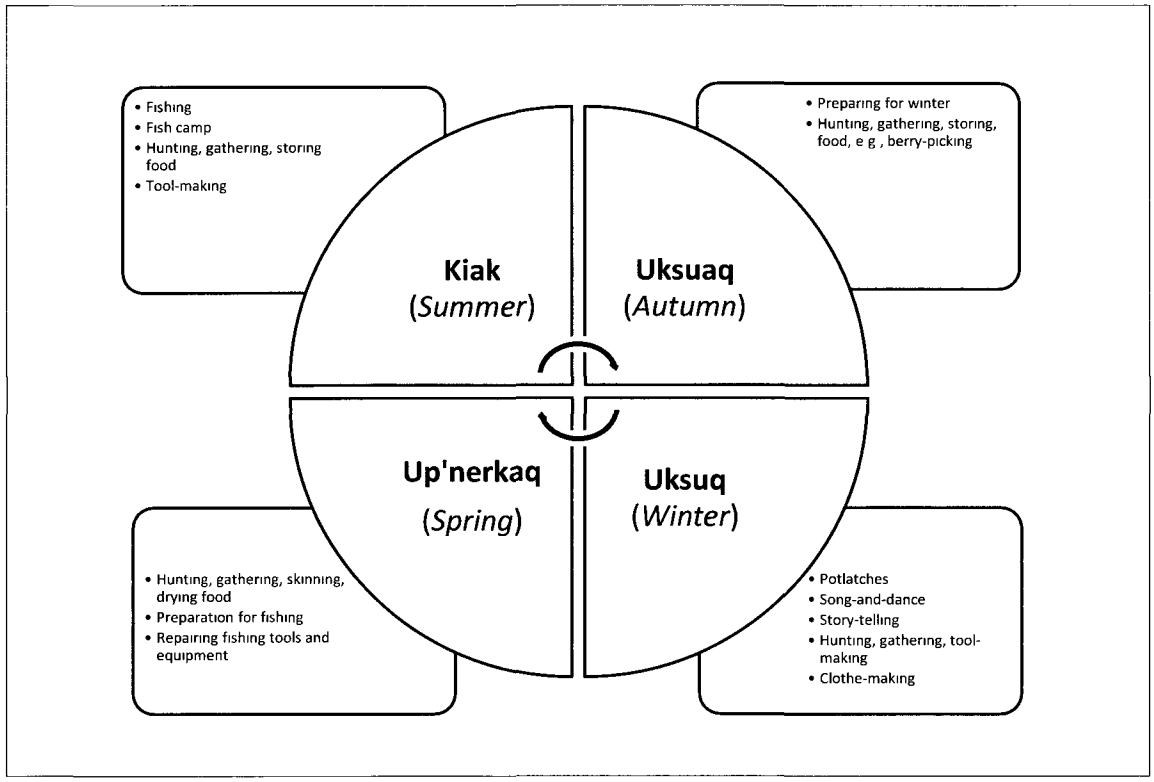

Figure 16 Sketch of Yugtun Curriculum

In order to accommodate a new direction where *Yuuyaraq* is the main theme, I propose change the way the Yugtun program is taught. One of the recurring challenges is the pressure to cover a particular number of Blue Book chapters each semester. I propose to keep the Blue Book as a resource, but to focus as closely as possible on the

language in the way it is used in Yup'ik communities. The other goal would be to incorporate a more traditionally Yugtun approach to teaching and learning around the themes presented above. The Blue Book covers a lot of grammar and translation exercises with many rules and charts. I would bring in the seasonal activities, vocabulary, stories, and rituals that were traditionally practiced, as well as examine how these themes are incorporated into daily Yup'ik activities.

Table 4 is a sketch of the four years of Yugtun that I envision to enhance every student's opportunity to learn Yugtun, with each year progressing toward proficiency.

Table 4 Sketch of Four Years of Yugtun

First Year	Second Year	Third Year	Fourth Year
• All about me, my family, community • Family tree • Re-creating short stories • Listening to recordings of actual Yugtun stories from the archive • Community activities	• Seasonal activities: hunting, trapping, fishing, gathering, food preparation • Animals, plants, herbs • Place names • Dialect studies	• Continuation of dialect studies • Begin interviewing Elders • Transcribing and translating recorded stories from the archive	• Senior project • Recording stories/interviewing in the field • Transcriptions and translating • Publishing

SA's and DA's Roles in the Yugtun Program

My data show that Static Assessment on its own cannot provide the full picture regarding what or how much a learner knows. Based on my experience with DA, I want to argue that merely scoring a prescribed test is not enough. For instance, one of the

students discussed earlier, AJ, initially left two major items blank in her first chapter test of the semester. Later, during DA, when I asked why she left them blank, she said she didn't know the name for the particular fish in question. When asked why not, she said they did not have any of those fish in her community. I followed by asking whether there were other winter fish with which she could replace the test item, which she did without hesitation. At that point, I felt that it was not so much that she did not know the requested test item, but that she had not known how to appropriately apply the answer. This example reveals what Poehner and Lantolf (2008) address in writing that "greater attention needs to be paid to learners' contributions to interactions if the full range of their abilities is to be understood" (p. 52). In order to strengthen a student's ability to make sense of assessment and learning, I hope to incorporate an all-class approach to DA.

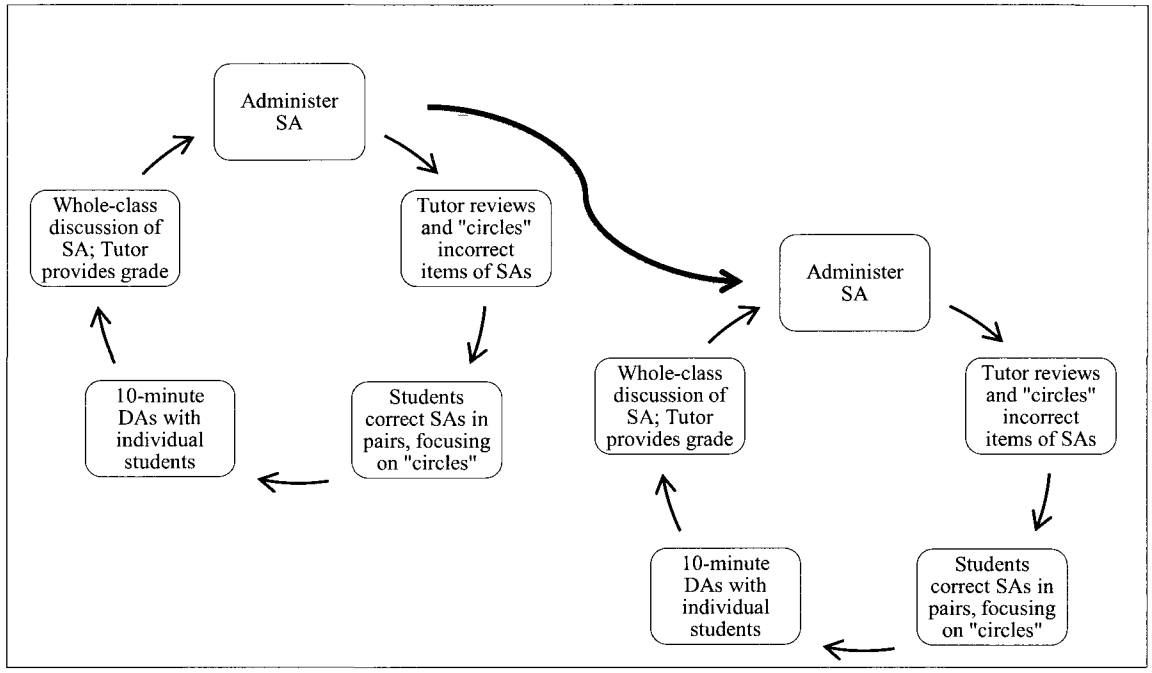

Figure 17 DA process in a Yugtun class

Figure 17 represents the process by which I will incorporate DA in future Yugtun classes. Static tests will have to change because the curriculum will be different. I will review the topics we covered with the whole class. It seems to work best when I administer the static test all at once on one day so that I can take a few days to look over all the tests. Instead of correcting the static tests, I will circle the question number to indicate to the student that a particular answer is incorrect. When I return the tests, the students will pair up and begin discussing their tests and correct those items that they can correct. To let me know that a test item was corrected, each student will initial each corrected item so that I can review them once more after class. The following day I will perform a mini-DA for 10 minutes each while the rest of the class is doing paired work

on an assignment related to the new chapter being covered. The 10 minutes will allow me and the student a chance to talk briefly about items that might need personal attention. I will spread the 10-minute mini-DA sessions into several days until I have had the chance to meet with each student. At the beginning of the DA, I will present the Chapter Test Rubric (see Appendix E). There is a space where students initially give themselves the grade they think they earned, as well as an area where they explain why they gave themselves such a grade. I have used this approach in this study. This allows for agency in their learning while making sense of the static tests. Once I have done all the DAs with each student, I will review the test with the whole class and hand out their tests with a final grade. The aforementioned activities strengthen the procedures of DA in that I will be able to mediate the students in the traditional DA fashion by adding more that makes sense to each learner's style of learning.

The strength of this approach is that it allows each student to think about the static test even before the DA occurs. From the time a chapter is introduced, I focus on what the static test will include. The students have assignments and their dialogue journals to reflect their learning as they approach the static test. By the time they take the static test, the students should be familiar with the content, which would prepare them for the process of DA that follows.

Mediational Sessions

The DA mediational sessions worked well in this study. Given that there were only seven participants, I was able to incorporate the sessions during class time.

Preparing partner-work activities that would last 15 minutes each was key in effective execution of the DAs during the three mediational sessions. I planned activities related to the test's topic in order to keep the other students focused while I was in another room working individually with a student. In the future I want to lengthen the mediational sessions to 20–30 minutes to get the full effect of the static test in hand. This will provide for more individualized opportunities as well as a fuller understand of how much each student is learning through DA.

Dialogue Journals and DA

Incorporating dialogue journals in the study strengthened my understanding of each student. For instance, Maya was curious whether the Yugtun terms *kingu-* and *ciu-* meaning 'back of' and 'front of' for objects like a boat were similar for time such as 'past tense' and 'future'. Maya drew a picture of a boat and a segment of a calendar, and then asked whether these two terms were equivalent to time. This inquiry is one of many that arose solely because of the use of the dialogue journal as a supplement to L2 learning. In this study, I responded daily to each student's journal entry. The use of dialogue journals informed me further than simply administering the mediational sessions in that I gained more knowledge of each individual student—what they know, what they want to know, and what I would do to expand on their inquiries about topics about the assessment. For example, Quanah wrote:

> I think the chapter 11 exercise went okay today, but I definitely need to study more because I've seemed to have forgotten quite a bit over the summer break. . . . The partner exercise was worthwhile because we got

> the chance to work w/ each other, and when I work with someone it sure helps a lot (Dialogue Journal, 10/10).

I responded with:

> It's always a rough adjustment for language learners after a summer break, and I wish there was a magic wand to allow student to retain—and practice—throughout the summer. . . . I hope we get to do more partner work in the future (Dialogue response, 10/12).

In my responses, I try to answer or comment on their entries. The entry by Quanah was written in English, and I responded in English since it was the beginning of the semester. Quanah gradually began feeling confident writing Yugtun, and I responded accordingly.

Educators at various levels have included dialogue journals in their curricula (Atwell 1987; Danielson 1988; Steffensen 1988; Bartelo, Birkitt, and Davis 1990; Dolly 1990; Garmon 2001; Hadley 2001; Darhower 2004; Burniske 1994), although the focus is mainly in elementary and secondary schools and mostly in reading and literacy situations. There seems to be little information about the use of dialogue journals in postsecondary classrooms (Table 5).

Table 5 Use of Dialogue Journals

Author	Year	Age Grade	Target Language	Frequency of Journal Entry	Frequency of Teacher Response	Graded Journals
Atwell	1987	8th grade	English	n/a	n/a	No
Danielson	1988	K–12	Any	Daily	Weekly	No
Steffensen	1988	College	ESL	3/week	n/a	n/a
Bartello et al.	1990	HS	English	Weekly	n/a	n/a
Dolly	1990	College	ESL	n/a	n/a	No
Burniske	1994	HS	English	n/a	1/month	No
Hadley	2001	HS, college	Any	Any	Any	No
Darhower	2004	college	Spanish	Weekly	n/a	No

The main goals of dialogue journals in language classrooms are that (1) most students expand their inquiries, knowing that the journals are dialogues between them and the instructor; (2) through this type of one-to-one interaction, the instructor develops an understanding of the learner's achievement of course competencies; and (3) instructors are more likely to address individual learners' issues more directly than if the issue were addressed to the whole class (Bartello, Birkitt, and Davis 1990). When I taught third grade, I used dialogue journals as a daily part of my teaching. Even at ages eight and nine, students wrote questions and expressed their personal views regarding topics we covered in any discipline. When I did not understand their questions, I'd write, "Tell me more." If I still did not understand, I'd ask the final question, "Do you want to talk to me in person?"

In this study with seven students, it was more manageable to respond immediately after class. This also provided immediate feedback to each student. I reserved the last 10 minutes of class for students to write in their dialogue journals. I learned that it was easier to find time toward the end of class. In doing so, I was able to collect all of the journals and respond to them immediately. The students received their journals at the beginning of the next class to read my responses. The class met three times a week, so they wrote three times. I told the class that their journal entries should be written in Yugtun unless otherwise they wanted to express in English. Most of their reflection was whole-group instruction consisting of grammar instruction, peer-group activities, reviewing and correcting previous assignments, and the like, or on topics they were either unsure of or wanted elaborated. The journals were not graded, but everyone was required to write. To ease their anxiety about not writing Yugtun correctly, I encouraged the students to write Yugtun words to the best of their ability. If they circled a Yugtun word that they want me to correct, I wrote the correct Yugtun word beside the circled word used the corrected word in my response. When my students wrote in English, I sometimes responded in Yugtun using words and parts of speech that we had covered to that point.

Although dialogue journaling was important in L2 development, I found that in the sources I reviewed (Table 5), responding to the journals was infrequent. I believe that as an L2 instructor I need to respond soon after the students have made their entries. This lets me see how much of the language each student is using, what questions they have at the moment, and how I would address their needs or inquiries as

a whole class. Most of the readings in Table 5 express that it is not important to correct spelling in the journals. I agree, because I feel that when students feel the confidence to express their issues and inquiries without any angst about grammar, punctuation, and spelling they will be more likely to share what they are learning and what they want to learn. I've seen with my own students in this study that since the journals belonged to them, they could express in any style they chose. Several students drew pictures, maps, or symbols. Arnold's first entry was a drawing of all the animals he saw over the summer (Figure 18). When asked why he drew instead of wrote, his response was that he could not remember enough Yugtun because he did not practice over the summer, but he was able to label each drawing with the names of the animal because he had worked with a field biologist over the break.

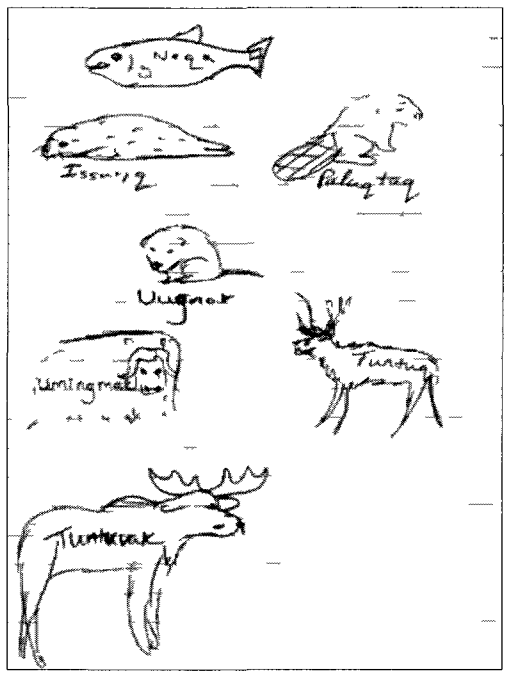

Figure 18 Arnold's First Journal Entry

As I continue to incorporate dialogue journals in the Yugtun class, I plan to reserve the last ten minutes of class time for the students to write in their journals. Instead of responding to them immediately, I will collect them every day and just read each journal entry. Reading the students' entries provides an ongoing understanding of how much each student knows and wants to know. I feel that if the students wrote at random times without a schedule, the quality of journal writing would not be a useful tool for their L2 development. It would simply be another activity without connection to their learning. I want the students to use the dialogue journals as a way into their learning, a way to share from a personal perspective what they want to share to enhance their learning Yugtun. On Fridays I will collect each journal and use the weekend to respond to each student in the target language. As I read each journal, I will keep my

focus (and take notes) on questions that the students have regarding immediate issues that others might also have. This will, as in other teaching situations, provide for me a basis of how much students know as well as what they want to know.

Since this study ended, I have gone back to teaching Yugtun full time. I am using dialogue journals as I intended to. I reserve the last 10minutes of class for the students to write in their journals. Instead of responding daily, I read and write back to in the journals over the weekend. I am using the Blue Book, but as planned I have limited the number of chapters to three per semester. The students are more engaged in their learning and have increased their ability to use written Yugtun more than I've seen in the past. Some of the students also began using Yugtun in their Facebook dialogues. Their eagerness to express themselves freely relates to the following quote regarding L2 learners and agency (Lantolf and Pavlenko 2001):

> . . . learners have to be seen as more than processing devices that convert linguistic input into well-formed . . . outputs. They need to be understood as people, which in turn means we need to appreciate their human agency. As agents, learners actively engage in constructing the terms and conditions of their own learning (p. 145).

The students are using more Yugtun while interacting with their peers and in their journal entries because the pace is slower and they make more sense of the formerly overwhelming concepts in the Blue Book.

Tools and Charts

One of the challenges for the students in this study was making sense of the endings charts, which are important elements of teaching and learning the language. During one of the DA sessions with Arnold, he stopped the conversation and said to me, "You know, I don't understand the chart." At that point I emphasized what the chart meant, but from my perspective. What I realized was that my attempt to clarify was making sense only to me since I knew the construct of the endings chart; Arnold did not. At another session that day, I was discussing the endings chart with Anna when she simply said, "I've lost you." In both instances, I realized, I was pulling away from their Zone of Proximal Development and I was making nonsense elaborations about a topic that was unclear to both of them.

The charts and other tools in the grammar have a role in the teaching and learning, but what I learned was that it has to make sense for each learner; otherwise, it complicates Yugtun learning. I propose to use the classroom discussions and the dialogue journals to make certain that the charts, which that I employ to elaborate elements of the Yugtun language, are clearly administered. Anna and Arnold alerted me that they were confused; this shows that I, as a teacher, must be aware of how important it is to incorporate charts and other visual tools in ways that make sense to the learners. It is often easy for me to ramble about the charts because they have become meaningful aids by which to elaborate Yugtun language concepts. What I forget to do is to talk in the language of the learner. I have to remind myself that linguistics and Yugtun grammar are often foreign concepts for beginning learners.

Interrogative Chart
(Source: Jacobson, 1995. Adapted with Permission of the Alaska Native Language Center)

			Intransitive			*Transitive OBJECT*		
						3rd person		
						s	*p*	*d*
SUBJECT	*3rd person*	*s*	+'(g/t)a-	Ø	+'(g/t)a-	:gu	ki	kek
		p		t		tgu	tki	tkek
		d		k		gnegu	gki	gkek
	1st person	*s*	~+(s)si-	a				
		p	@~+ce-	ta				
		d		ńuk				
	2nd person	*s*	~+(t)si-	t	~+(t)si-	u	ki	kek
		p	@~+ce-	ci	@~+ce-	ciu	ciki	cikek
		d		tek		tegnegu	tegki	tegkek

				Transitive OBJECT					
				1st person			*2nd person*		
				s	*p*	*d*	*s*	*p*	*d*
SUBJECT	*3rd person*	*s*	+'(g/t)a-	nga	kut	kuk	ten	ci	tek
		p		tnga	tkut	tkuk	tgen	ceci	cetek
		d		gnga	gkut	gkuk	gten	gci	gtek
	1st person	*s*							
		p							
		d							
	2nd person	*s*	~+(t)si-	nga	kut	kuk			
		p	@~+ce-	tnga	tkut	tkuk			
		d		gnga	gkut	gkuk			

Figure 19 Interrogative Chart

Figure 19 recapitulates of one of the ways that I took the original construction of the interrogative chart from the Blue Book and reconstructed it into a meaningful display that was more useful for the students. Figure 20 is the reconstructed model of the interrogative chart:

Interrogative Chart

(Source: Jacobson, 1995. Adapted with Permission of the Alaska Native Language Center)

			Intransitive		*Transitive* ***OBJECT***		
					3rd person		
					to *him, her, it*	to *them$_{pl}$*	to *them$_2$*
SUBJECT	3 P	*he, she, it*	+'(g/t)a-	Ø	+'(g/t)a-	:gu	ki	kek
		them$_{pl}$		t		tgu	tkı	tkek
		them$_2$		k		gnegu	gki	gkek
	1 P	*me*	~+(s)sı-	a				
		us$_{pl}$	@~+ce-	ta				
		us$_2$		ńuk				
	2 P	*you*	~+(t)sı-	t	~+(t)sı-	u	ki	kek
		you$_{pl}$	@~+ce-	ci	@~+ce-	cıu	ciki	cikek
		you$_2$		tek		tegnegu	tegki	tegkek

			Transitive ***OBJECT***					
			1st person			2nd person		
			to *me*	to *us$_{pl}$*	to *us$_2$*	to *you*	to *you$_{pl}$*	to *you$_2$*
SUBJECT	3 P	from *him,her, it*	nga	kut	kuk	ten	ci	tek
		from *them$_{pl}$*	tnga	tkut	tkuk	tgen	cecı	cetek
		from *them$_2$*	gnga	gkut	gkuk	gten	gci	gtek
	1 P	from *me*						
		from *us$_{pl}$*						
		from *us$_2$*						
	2 P	from *you*	a	kut	kuk			
		from *you$_{pl}$*	tnga	tkut	tkuk			
		from *you$_2$*	gnga	gkut	gkuk			

Figure 20 Reconstructed Interrogative Chart

The highlighted fields are the changes from the original chart. As noted in Chapter 4, the need for changes became critical when several students, specifically Arnold, made a comment about how confusing it was for him to attempt to find, for example, 'third person plural' to 'second personal dual'. Re-creating the chart made it more manageable for Arnold and the rest of the class. Reconstructing it so Arnold could more easily identify with the common mode of conversation, for example 'us_{pl}', makes more sense than the 'first person plural'.

Through my research I have come to the conclusion that at least some of the charts that I'm using will need to be reconstructed. I have begun to display wall-chart-sized posters for the students' reference throughout the classroom. This way the charts are more accessible and students do not have to fumble through the Blue Book to find an ending. I feel that the more exposure and access the students have to charts that we use frequently in class, the familiar they will become with them. When I taught third grade, I realized that multiplication would be a new concept for the students. I created an oversized multiplication table and displayed it on a classroom wall. I also made two copies each for each student; one for classroom use, and one to take home so they could use it while doing their homework.

Using the similar concept in my earlier teaching years, I made credit-card-sized copies of the endings so that students in the Yugtun class could use them as bookmarks. I will continue to incorporate other ways to make the charts meaningful and useful. But simply displaying charts is not enough for certain concepts and certain students. Therefore, I plan to reconstruct the charts I utilize in the classroom in order to make them

more internalizable for the students. By internalizing , a learner, "through the extensive and intensive use of charts, tables, graphs, and other cultural artifacts learn to interact with instructional tasks in a mediated rather than a direct manner" (Poehner 2008). The abacus is a great example. It is a complex structure of beads threaded into a wooden frame and used for computation.

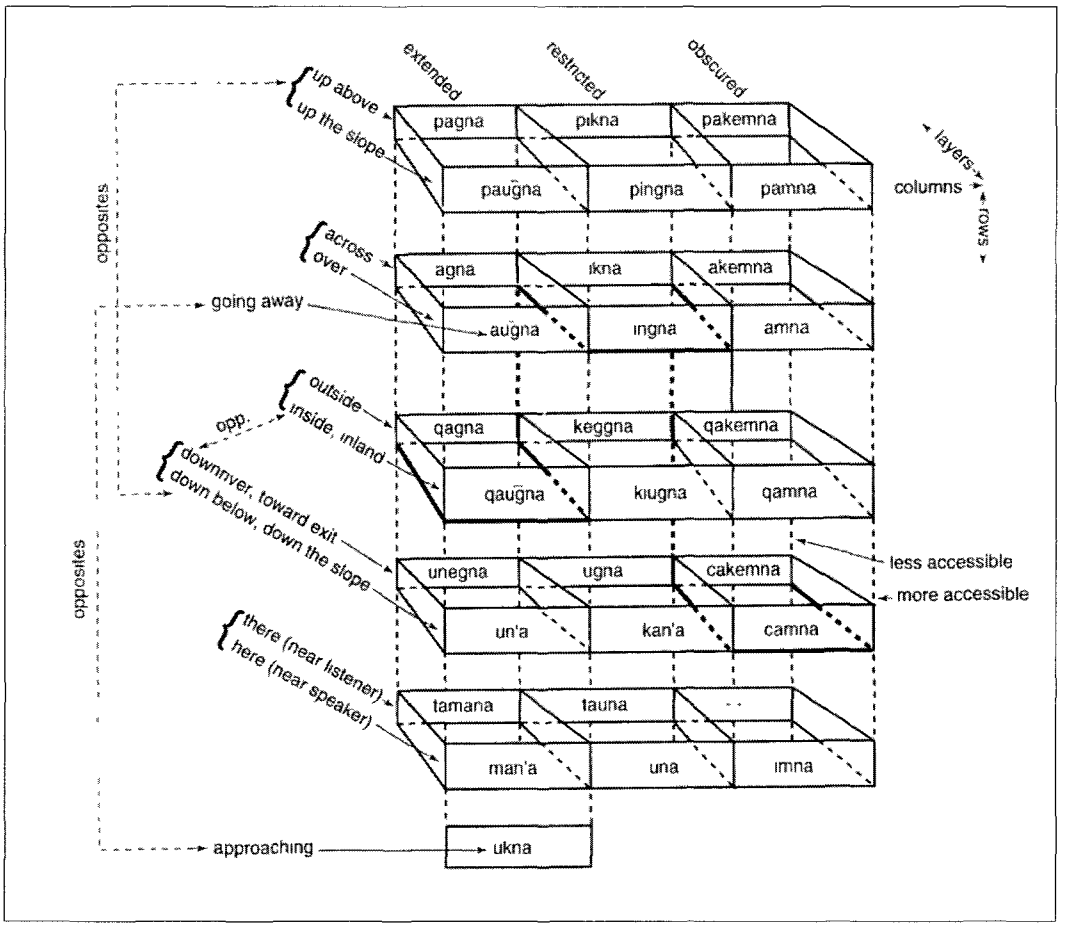

Figure 21Yugtun Demonstrative Chart

In the beginning a learner relies on the abacus to solve to mathematical problems. The more the learner uses this device, the less she or he relies on it because over time she or he has "internalized" the way it works.

Figure 21 shows a distribution of demonstratives in Chapter 6 of the Blue Book. Demonstratives are essential Yugtun elements that display the directions around a speaker and others involved in a conversation about space.

Beginning Yugtun speakers are often overwhelmed by the diagram and are confused about how to use it. As an instructor, I have found it an obstacle to creating meaning when I introduce demonstratives to my students.

I know what each of the terms is because I grew up speaking Yugtun, yet it became a task to bring meaning to first-year students in my class. Examples and exercises in the Blue Book can familiarize students with these important parts of the language, yet I often wished there was an easier way for the student to make sense of the terms. At one point I was pondering ways to make it easier for my students to grasp the concept of demonstratives. Then I realized that if I could explain it in a drawing, the concept might make more sense to the students.

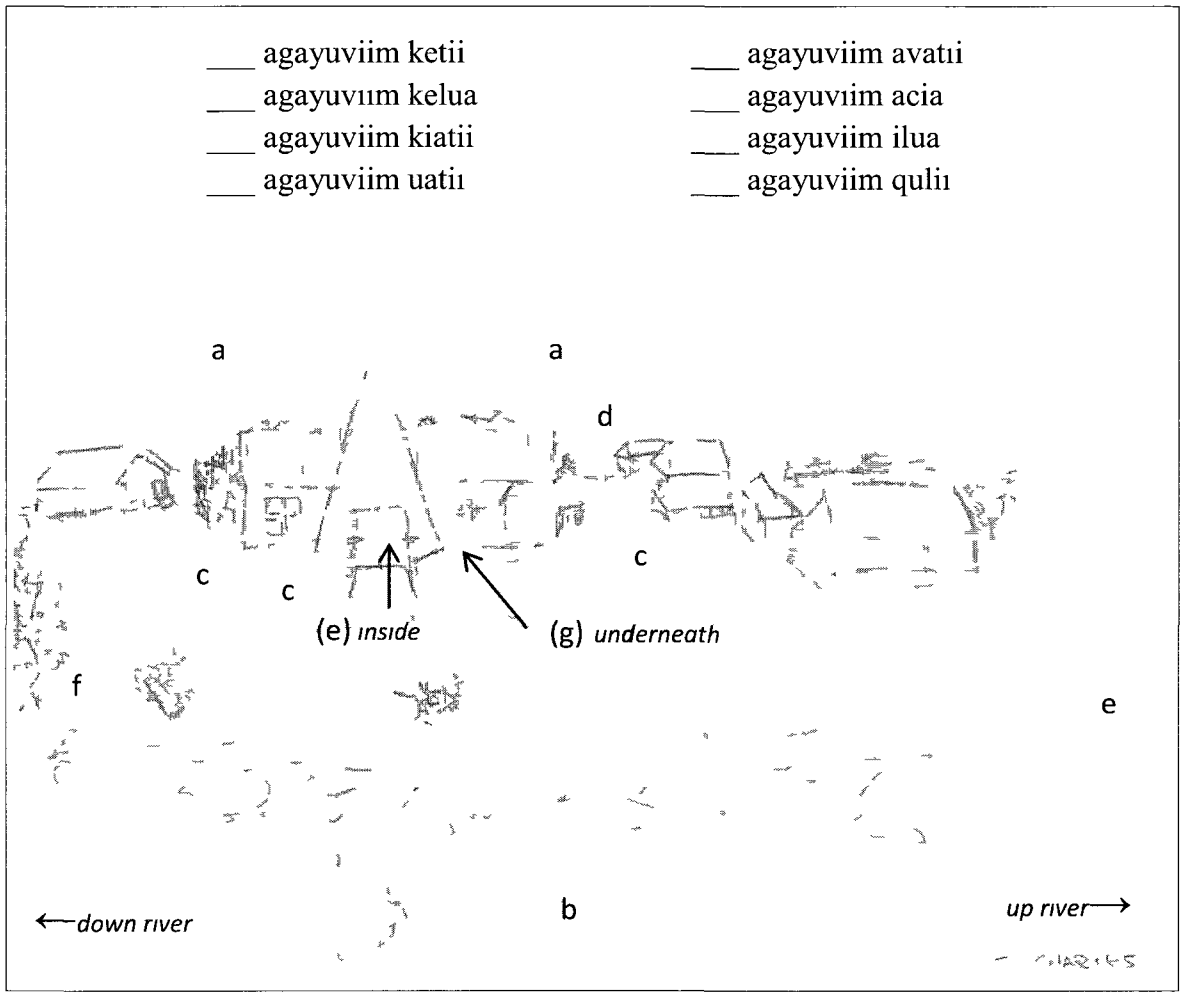

Figure 22 Modified Positionals Sample

Acknowledging that most of the Yup'ik villages are established alongside rivers and sloughs, I realized that the demonstratives reflect spaces related to rivers, sloughs, and other bodies of water.

The challenges students had with the demonstratives led me to visualize a concept that could make more sense to them. If Yugtun were taught in a Yup'ik community, demonstratives would make more sense to the learners because the river would be visible

from the classroom, or each student would have a sense of where the river (or other nearby bodies of water) would be. Since the entrance into a room has the same name as the 'mouth of the river', and the area farthest away from the entrance has the same name as 'up river', I created an imaginary river that went right through the classroom. I began identifying locations in reference to the river, which made more sense to the students. They began to visualize the terms, which led to internalizing the concepts more quickly than occurred with the two-dimensional chart. In the future, I would like to create a drawing similar to Figure 22 as well as the demonstrative chart so that it could become easy reference for all students. Note that there are more terms related to the simple diagram of demonstratives in Figure 21. I would also incorporate morphemes related to the demonstratives that identify 'to', 'from', and 'at', for example.

When I taught third grade, I found that visuals were important in learning. At the university level, I found that it was just as important to include charts, pictures, graphs, and lists related to the language that one is teaching or learning. These visuals, when used properly, can enhance the learning of the second language. As with my third graders, I am certain that the more the visual tools are used by each learner the more internalizable they become, and the language becomes more accessible. Tools like charts, which initially were obstacles for learning Yugtun for students like Arnold, can be recontextualized so that they make more sense in language development. Poehner (2008) reiterates just that when he quotes Kozulin (1998) in that

> the extensive and intensive use of charts, tables, graph, and other cultural artifacts allow learners to interact with instructional tasks in a mediated rather than a direct manner. Through engaging in educational activities

> that involve . . . coding and decoding . . . representation of one and the same problem in different modalities . . . , learners develop *internalized* versions of the cultural artifacts that they use to complete the tasks (p. 89).

DA, then, provides for the teaching and learning of L2 in ways where mediation is key. Learners can advance only when they are ready.

Conclusion

This chapter provided an overview of the next steps to be made to a university-level Yugtun program that includes the principles of DA. Going beyond a structured, static approach to a dialogic, hands-on learning of the heritage language is critical. In order to provide a language program that accommodates individual learners, the first thing to do is to acknowledge who they are and where they come from. As emphasized by Poehner (2008), DA

> [w]ith its roots in Vygotsky's theory of mind, takes the integration of assessment and instruction much further by enabling the leader in this dialogic dance to optimally promote learners' abilities by continually fine-tuning their mediation to the learners' changing needs (p. 24).

This fine-tuning approach and mediational process strengthens the ability of L2 learners to move beyond what they actually know and to reach their potential abilities in learning their heritage language.

This leads them toward the confidence that they can practice the language of their ancestors with pride and dignity, in the hope of carrying it on to the next generation of Yugtun speakers.

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APPENDICES

APPENDIX A

Informed Consent Form

Dynamic Assessment in a Yup'ik L2 Intermediate Adult Classroom

Description of the Project:
You are being asked to take part in a project to explore other ways of using assessment techniques to students learning Yup'ik at the university level. We are hoping that this type of approach called "Dynamic Assessment" will make language teaching and learning more beneficial for both teachers and students in the future.

There will be four sets of assessments throughout the semester. Two will be static and the other two will be dynamic. Each session will be audio and video recorded. Please note that in volunteering to take part in this project you are agreeing to be audio and video recorded. This is going to be used for research purposes, because this will provide the investigator a better way to document these sessions. You may be invited to take part in one-on-one tutoring with the researcher.

Risks and Benefits of Being in the Project:
There are no foreseeable risks to you for your participation.

We do not guarantee that you will benefit from taking part in this project. While there will be no direct benefit to you, the resulting project may help other people how to best provide assessment that helps the learning of students studying the Yup'ik language.

Compensation:
There is no compensation, but your willingness to participate is very valuable.

Confidentiality:
Only the researcher and the faculty advisors overseeing this research project will know your identity. Video and audio recordings of the sessions will be stored at the Alaska Native Language Center archives. If this research is published, no information that would identify you will be written.

Voluntary Nature of the Research:
Your decision to take part in the research is voluntary. You are free to choose not to take part in the research or to stop taking part at any time without any penalty to you. Since the research is going to be conducted in the classroom in which you are enrolled, you will continue to take part as a student, but not taking part in the research will not have anything to do with your class grade at all.

Contacts and Questions:
If you have questions now, feel free to ask us. If you have questions later, you may contact Marilee Coles-Ritchie or Stephen "Walkie" Charles at 474-6263 or Box 757680, Fairbanks, AK 99775-7680.

If you have questions regarding your rights as a research participant, please contact the Research Coordinator in the Office of Research Integrity, at (907) 474-7800 (Fairbanks area), or 1-866-876-7800 (outside the Fairbanks area), or by e-mail at fyirb@uaf.edu.

Statement of Consent:
I understand the procedures described above. My questions have been answered to my satisfaction, and I agree to participate in this research. I have been provided a copy of this form.

_____	_____
Signature of Participant	Signature of Person Obtaining Consent
_____	_____
Date	Date

APPENDIX B

IRB Approval for Study

UAF
UNIVERSITY OF ALASKA
FAIRBANKS

(907) 474-7800
(907) 474 5444 fax
fyirb@uaf edu
www uaf edu irb

Institutional Review Board
909 N Koyukuk Dr Suite 212 P O Box 757270 Fairbanks Alaska 99775 7270

November 1, 2007

To: Marilee Coles-Ritchie, Ph D
Principal Investigator

From: Bridget Stockdale, Research Integrity Administrator
Office of Research Integrity

Re: IRB Protocol Application

Thank you for submitting the IRB protocol application identified below. I have administratively reviewed this protocol and determined that it meets the requirements specified in the federal regulations regarding human subjects' protections for exempt research under 45 CFR 46.101(b)(2).

Protocol #.	07-66
Title:	*Dynamic Assessment in a Yup'ik L2 Intermediate Adult Classroom*
Level:	Exempt
Received	October 22, 2007
Review Date	October 22, 2007

If there are major changes to the scope of research or personnel involved on the project please contact the Office of Research Integrity Email us at fyirb@uaf edu of call 474-7800 Contact the Office of Research Integrity if you have any questions regarding IRB policies or procedures

APPENDIX C

Survey of Purpose for Learning Yup'ik

Atren _____ Unuamek _____

For what purpose do you want to learn Yup'ik?

Purpose	Strongly Agree	Somewhat Agree	Does Not Apply
Speaking with my parents at home			
Observe and learn skills related to survival taught by men, women, elders of the community			
Needed for my degree			
To help in revitalizing the language			
To maintain the culture in order to pass it on to the younger generation			
To learn more of the traditional medicinal, historical, or political strengths of the Yup'ik language and culture			
To learn to interpret between the two cultures (Western and Yup'ik) for my community elders and non-English speakers			
Other			

APPENDIX D

Self-Assessment of Language Functions

Atren _____ Unuamek _____

Check-arru box-aq that best describes how well you can use Yup'ik. Add Comments. Rate from (1) 'not very well' to (4) 'very well.'

Task	1	2	3	4	Comments
I can describe objects and people					
I can describe past events					
I can understand others when working in a group					
I can listen to and understand Native speakers outside of class					
I can state an opinion					
I can agree and disagree					
I can summarize a story					
I can describe a cultural event					
I can translate an oral story told by my Elder					

APPENDIX E

Chapter Test Rubric

Score	Content	Organization	Development	Use of Language
A	Answers are appropriate to the questions. Content is factually correct.	Clear sense of order. Word order is appropriate.	Answers directions to task completely.	No major grammatical or spelling errors.
B	Answers are appropriate to the questions. Content may have one or two factual errors.	May lack proper word order in the sentence, but points are presented in a logical progression.	Each point supported with some details and evidence of knowledge of grammar. All important points included.	Accurate word choice. No more than 2 major errors and a few minor errors.
C	Content relates peripherally to the question; contains significant factual errors.	Logic of word order and translations is minimally perceivable.	Sparse details or evidence. Question only partially answered.	Ordinary word choice; use of proper postbases and endings avoided. Some serious errors (but they don't impair communication).
D~F	Content unrelated to questions.	Lacks clear organizational use of grammar. Word selection to form sentences or translation is vague.	Answers are unsupported by any detail or proper use of grammar and spelling.	Limited vocabulary; errors impair communication.

Given the overall view of the test, what grade do you think you received for this chapter? _____

Why? _____

_____

Grade I gave you: _____Because _____

_____

_____

APPENDIX F

Participant Interview

Name (Pseudonym) _____

Given that this study of Dynamic Assessment in a Yup'ik L2 Intermediate Adult Classroom is ethnographic in nature, the following questions will be asked of each participant at the start of the study.

1) When you hear the word assessment, what is the first thing that comes to mind?
2) Tell me in your own words what assessment means to you.
3) How important do you feel tests are to a student?
4) How do you prepare yourself for an assessment?
5) Are you at any time apprehensive about taking a test in this class? Why? Why not?
6) How do you feel while taking a test?
7) Do you generally understand everything about the tests you take in this Yup'ik class?
8) How do you prepare for your tests in the Yup'ik class?
9) Do you feel that the tests in Yup'ik are fair? Why? Why not?
10) If you were to administer a test of your choosing, what would you do to prepare your students for the test?
11) How would you create the tests?
12) What ultimately should tests be used for? If tests were to be eliminated, what do you think should be the alternative way of measuring learning?

APPENDIX G

Codes for DA Transcripts

AAMA = Academic Authority Memory Aid
AFFS = Student Affirms
AFFT = Tutor Affirms
APR = Responds Appropriately
BCS = Student back-channels ('Mm-hmm')
BCT = Tutor back-channels
CLAS = Student Clarifies
CLAT =Tutor Clarifies
CLOS = Closure
CORS = Student Corrects
DFL = Deflects
DIRE = Provides Directive in English
DIRY = Provides Directive Yugtun
DXE = Deixis (this, that, those, them)
DXY = Deixis Yugtun (una, tauna, taukut)
EL = Elicits
EXPG = Explicit guidance
INQS = Student Inquires
INQT = Tutor Inquires
INSJ = Intersubjectivity
IRAS = Student indirectly requests assistance
ISTN = Invite student to nominate
ISTSC = Invite student to self-correct
LOT = Limitation of text
MLS = Metalinguistic-Student
MLT = Metalinguistic-Tutor
MPS = Models Private Speech
PS = Uses Private Speech
RAFS = Student requests affirmation
RAFT = Tutor requests affirmation
ETTA = Encourages to try again
RAPS = Rapport—Student (via humor, ditty, glasses, etc.)
RAPT = Rapport—Tutor (via humor, ditty, glasses, etc.)
RCS = Student Recasts (Repetition of what tutor says)
RCT = Tutor Recasts (Repetition of what student says)
RDS = Student Redirects ('Let's go back to *N*')
RDT = Tutor Redirects
RECAPT/S = Tutor/Student repeats a reason of correct item (***Re*** DA #1, Maya 25)
SAFE = Student asks for elicitation
SN = Student Nominates
SSC = Student self-corrects
STAS = Student makes a statement
SST = Tutor self-corrects
STAT = Tutor makes a statement
TCMA = Teacher-created Memory Aid ('TS is BS; you gotta go to C')
TMM = Invites student to expand on topic ('Tell me more')
TN = Tutor Nominates. Tutor chooses activity.
TOOL = Uses Visuals, e.g., charts, graphs, Blue Book, etc.
UA = Provides Unsuccessful Attempt

APPENDIX H

Sample Schedule for DA Mediation

Dynamic Assessment #2 November 10 and 12

While you and your partner are creating dialogue from contemporary comic strips with actual people, Kumaggaq will be in another room reviewing your test you took on Friday. Every 15 minutes, the student with Kumaggaq will return. When the student returns, you will switch partners and create another scene to work on with your new partner.

Date	***Time***	***With Kumaggaq***	***Partners working together in 15-minute intervals***		
November 10	1:15–1:30	**Panika**	Quanah Anna	Maya AJ	Duke Arnold
	1:30–1:45	**Quanah**	Anna Maya	AJ Duke	Arnold Panika
	1:45–2:00	**Anna**	Maya AJ	Duke Arnold	Panika Quanah
November 12	1:00–1:15	**Maya**	AJ Duke	Arnold Panika	Quanah Anna
	1:15–1:30	**AJ**	Duke Arnold	Panika Quanah	Anna Maya
	1:30–1:45	**Duke**	Arnold Panika	Quanah Anna	Maya AJ
	1:45–2:00	**Arnold**	Panika Quanah	Anna Maya	AJ Duke

APPENDIX I

Yugtun-speaking Communities